

CHRISTIAN HEALING CERTIFICATION PROGRAM (CHCP): DETERMINING
THE EFFECTIVENESS OF CHCP'S PHYSICAL HEALING TRACK
OFFERED THROUGH GLOBAL AWAKENING

Robert E. Burge, Jr.

Bachelor, Davis College (formerly: Practical Bible College), 2000
M. Div., Southwestern Assemblies of God University, 2008

Mentors

Andrew Park, Ph. D.

Gary Greig, Ph. D.

Jon Mark Ruthven, Ph. D.

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Robert E. Burge, Jr.

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Gary Greig Ph.D.

Jon Ruthven Ph.D.

Date: _____

Approved:

Faculty Mentors:

Associate Dean of Doctoral Studies

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ABSTRACT

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This study evaluated the effectiveness of the Christian Healing Certification Program offered online through the Global Awakening organization, taught by recognized practitioners in the field. It established that the training program effectively stimulated and guided Christian healing learning activities by evaluating the performances of enrollees in an Internet-based training program. Some weaknesses in this program, however, involve the lack of clear, behavioral outcomes spelled out for each level, as well as the discovery of an inverse relationship between level and frequency of healing activity and the increasingly theoretical nature of the course in the latter two levels (Three and Four).

ACKNOWLEDGEMENTS

This is an accomplishment that I never thought was possible, I have learned since that all things are possible with God (Mt 19:26).¹ I was someone that did not pay attention in school growing up and I did not like to read. If there was a book report in school, I would try to see if I could rent the movie. I want to thank my wonderful wife Crystal who began Bible College with me at Practical Bible College in Johnson City New York where we received a Bachelor's degree together. Since then she has encouraged me and pushed me to pursue higher education. I would not have accomplished this without her love, support and sacrifice. She is more than a conqueror taking on the upkeep of the house, kid's activities, homework, women's Bible Study and fulfilling the role of a pastor's wife.

I want to thank my children, Ashley, Harmoni, Reece, Mason, Jocelin, and Preston for the sacrifices they made as I completed this project. I want each of them to know that I regret not having the time to enjoy being with them as they jumped and played on the trampoline. I want them to know that in my heart, I was there jumping and playing with them.

I want to thank my parents for their love and support having no doubt that their son could accomplish the fulfillment of this project.

¹Unless otherwise noted, all Scripture references are taken from the New American Standard Version of the Bible.

I want to thank my church Christian Assembly of Schuyler where I pastor for their understanding and support during the last two years where much of my time was spent on this project. I appreciate my church board and congregation for their support. I want to thank Randy Clark for allowing me to be part of this amazing Doctor of ministry Group. I consider it such an honor and privilege.

I want to thank Dr. Jon Ruthven for spending time with me cheering me on in the final months of this project. I still owe him a grand slam at Denny's!

I want to thank Dr. Gary Greig, Dr. Andrew Park, and Jarred Fenlason for their help and support.

DEDICATION

I dedicate this project to my wife Crystal, my daughter Harmoni and my son Reece. Crystal, thank you for your love and sacrifice for the last two years of our marriage. Harmoni and Reece, you both are a major part of why I have pursued God's will concerning healing all these years. I would not be where I am today; I would not be seeing the miracles and healings I see today had it not been for you both. You both are trophies of grace, and your healing testimonies will impact thousands for HIS honor and glory.

ABBREVIATIONS

CHCP	Christian Healing Certification Program
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INTRODUCTION

The gospel of Jesus and his apostles was the gospel of the Kingdom accompanied with power, which dawned with the coming of Jesus and is to be ever increasing.¹ The Apostle Paul writing to the church at Rome said, “For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ” (Rom 15:18-19). Paul, with a clear revelation of the ministry of Jesus states what it means to fully preach the gospel of Christ and that with accompanying signs and wonders.

It is the researchers view that there is a hunger in the body of Christ for the miraculous, a hunger to be used of God to destroy the works of the devil and to set the captives free. Bill Johnson said in his book *When Heaven Invades Earth*, “It is abnormal for a Christian not to have an appetite for the impossible. It has been written into our spiritual DNA to hunger for the impossibilities around us to bow at the name of Jesus.”² There appears to be a contradiction between the miracles that Jesus performed in His

¹Randy Clark, *The Healing River: And it's Contributing Streams* (Mechanicsburg, PA: Global Awakening: 2013), 17.

²Bill Johnson, *When Heaven Invades Earth* (Shippensburg, PA: Destiny Image Publishers Inc., 2003), 25.

earthly ministry and what believers are seeing today in our local churches and in the market place. Many churches that bear the name of Christ declare in their doctrinal statement their belief in healing, but rarely experience what they say they believe. Traditionally, they deny miracles of healing altogether. Randy Clark put it this way, “Church as we know it is not transformed; it is not clean and powerful; and it is not victorious. It is not full of healing, deliverance, self–denying transformed believers. Rather it is full of worn–out wounded warriors.”³ The result is our witness is hindered both by the appraisal of those outside the church and by our inability to preach the gospel with power to cleanse and heal when our lives are not cleansed and healed. Can this be what God intended?”⁴ Randy Clark has responded to the expressed need of the church and the world with a discipleship training program called The Christian Healing Certification Program (CHCP). The researcher explains the program in detail in the proceeding pages of this project.

The project involves six chapters. Chapter One reveals the ministry focus that includes the author’s spiritual journey, the context of ministry, and the consequent conjuncture. Chapter Two establishes a theoretical foundation that includes the biblical, historical, and theological perspectives. Chapter Three integrates theory and practice by assessing the Christian Healing Certification Program’s Physical Healing Track and reviewing relevant academic works and ministry models. Chapter Four initiates the framework for the research methodology. Chapter Five demonstrates the implementation

³Randy Clark, *Power, Holiness, and Evangelism: Rediscovering God’s Purity, Power, and Passion for the Lost* (Shippensburg, PA: Destiny Image, 1999), Introduction.

⁴Ibid.

of the research project presented along with the subsequent results. In conclusion, Chapter Six provides reflections and final thoughts.

CHAPTER ONE

MINISTRY FOCUS

The spiritual journey of the researcher has shaped the direction and significance of this project. This chapter gives a historical backdrop for the development of this ministry project by combining the researcher's spiritual journey and the context of ministry. First, a review of the researcher's spiritual autobiography reveals personal preparation, a sense of calling, and the confirmations of the call that has taken place. Second, the context of this ministry project is examined. Finally, the places where these converge are revealed along with the conjunction which denotes the focus for the final project.

This section attempts to connect the researcher's spiritual journey to the ministry context and research project. While this is a life-long spiritual journey, highlights are presented to reveal the connection. Raised in a traditional family in upstate New York, a home where love and support was common and yet devoid of spiritual depth. The only time there was prayer in our home was dinner time where we would all repeat a specific prayer that had been passed down through several generations on my father's side. My mother had very limited exposure to church life as she was raised on a farm. My father was raised in a Baptist church soon to be turned off by their strict adherence to the Bible. We attended a local Presbyterian Church not far from our house. Every week we would all jump in the car and head to church. At that time I was forced to go and was more

interested in worldly things. The church was filled with committed attendees who loved to serve the church and the community and yet hunger for God seemed to be lacking. The senior pastor believed there was a strong connection between the bible and flying saucers. Sermons were preached every Sunday but the messages seemed powerless with an extremely limited emphasis on relationship with God.

Though I was loved dearly by my parents and I attended church weekly, it was in this atmosphere of shallow spirituality that I defaulted to a destructive lifestyle of alcoholism. It was at age twelve that I started experimenting with alcohol beginning a degrading lifestyle of teen partying, promiscuity and violence. One violent act that caused me to evaluate the direction of my life was throwing my mother over the front end of our car when she accused me of being drunk. As I walked home that night, my father was waiting for me in the middle of the road with a baseball bat behind his back. When I woke up in the morning it was difficult for me to discern whether the event was a nightmare or reality. This violent act only slowed down my drinking for a brief period of time. I felt empty on the inside seeking what seemed like fulfillment in alcohol.

I received a phone call one day that would forever change the course of my life. One of my old friends that I used to drink and do mild drugs with called me and invited me to go to church to my surprise. The way that he ended up inviting me is worth mentioning. There was an evangelist at First Assembly of God in Binghamton, NY and my friend wanted to invite someone to come so he prayed and asked God to lead him as he started working his way through the phone book alphabetically. My last name is Burge so he found me fairly quick. I had plans to party with someone and go four-wheeling that day, but I had to see this friend if he was really changed or not. That night I went to

church and heard the message of the gospel in such a way that I have never heard before. I heard that God was not this distant being that had very little knowledge or involvement in my life. I heard that Jesus knew me, loved me, and died for me so I could enter into an intimate, personal relationship with Him. That night I was forever changed. I not only received Jesus into my life and had my sins forgiven, but He gave me an added bonus that I did not ask for, He delivered me from the addiction to alcohol. The desire to drink was gone and I dumped every ounce of alcohol I had in my bedroom.

A series of what I would call divine appointments would begin to take place. I was invited by the same friend to a local outreach called the Teen Gospel Mission. The ministry involved the simple Gospel preached every Saturday. There would be cocaine, cigarettes, and pornography left on the altar at times. After attending the Teen Gospel Mission one year, Rev. Dann Travis the pastor of the church asked me to be his associate pastor there. I would minister there over the next seven years. I would preach every other week, witness to the lost and pray for whoever would be open to prayer.

I met the woman I would marry (Crystal) at the Teen Gospel Mission. I joked with her that it must have been my great preaching! God was preparing me for what was to come. I began to attend the Assembly of God church where I had been saved. After attending for a few months, I was asked to teach adult Sunday school and lead worship. God began to work on my family as they watched my life and witnessed the transformation that was undeniable. The first family member to come to church with me was my mother and she gave her heart to the Lord. Then my sister began to come to church, followed by my dad, who later gave their heart to the Lord! Soon we were going to church as a family where we were hearing truth preached every Sunday.

Crystal and I felt led to go to a local Bible College called Practical Bible College (now Davis). In the year 2000, Crystal and I got married, and a year later we graduated together from Practical Bible College with a Bachelor's degree. My wife and I had our first child in November 2001, a little girl whom we named Harmoni. A day that was supposed to be a day of joy turned into a day of anguish. Harmoni would not come out naturally and so an emergency cesarean section (c-section) had to be done. Now the doctors and nurses were rushing around to get things ready and I had to stay out of the room while they prepped my wife for surgery. I was relieved when I was able to be with her again. The doctor had already begun surgery. All of the sudden my wife screamed at the top of her lungs! She began to feel pain as they were cutting her. The anesthesiologist had to put her out immediately. After the scream, my wife is now knocked out with the same look of terror from the pain as tears in both her eyes rolled down both sides of her face. She looked like she was dead. I was in a state of panic as the anesthesiologist was trying to tell me she is not dead but knocked out because of the medication. As I finally accepted the fact that she was not dead, our baby Harmoni was born while my wife was still out.

The nurses called me over to watch them clean her up and check her to make sure she was healthy. I could hear the two nurses talking to one another about problems with Harmoni but I did not understand what they were saying. Then they told me that someone will explain to us what is wrong later on that day. When my wife came back to the room and we had Harmoni together for the first time, we were bombarded with different representatives from various services who helped us cope with having a disabled child. I can still remember the first time I heard that word disabled in reference to my new born

daughter. Her two middle fingers did not fully extend, all her toes were curved, and she literally walked on her pinky toes. After many doctor visits, visits with specialists, and several trips to Dupont Children's Hospital in Delaware, we were told our daughter had what is called Distal-Arthrogryposis. We were told one of her chromosomes was inverted and that it was a genetic problem. We were told of how many things she would not be able to do so that we did not have to high of expectations for her. She had to wear molds specially made for her feet and hands. She had so many different therapies; it seemed there was always someone with their hands on her. She went through physical therapy, occupational therapy, aquatic therapy, and horse therapy to help loose the muscles in her body and increase her range of motion.

On August 11, 2003 we had a son whom we named Reece. After all the typical tests were done in the hospital, there were no physical abnormalities and no sign of mental illness. Reece was a beautiful healthy baby. One day we went to take Reece to get his 18 month vaccinations with the doctor. Something happened that day. After Reece received his shots, it was like a light bulb went out. We noticed a change in him immediately. Since then until now, he shows signs of autism. He remains in a special class at school because he has to go at a much slower pace.

Harmoni and Reece, with their need for healing have compelled my wife and me into an intense search on what the Word of God has to say about healing. I began to read books by preachers that had healing ministries. I bought every book I could find on the subject of healing. I bought audio teachings and DVDs that pertained to healing. It was like Christmas for me every time I would go to the mailbox and see a book that I ordered. I had a hard time putting the book down and continuing my work day. My wife would

keep me in check by telling me to stop reading, then she would list all that I had to do that day. All I wanted to do was to know more of God's word and discover His will concerning healing. I had a steady diet of Don Gossett, T. L. Osborn, E.W. Kenyon, Smith Wigglesworth, Oral Roberts and Bill Johnson at that time.

One day we heard that Bill Johnson was coming to Elim Bible Institute in Lima, NY. We made hotel arrangements and brought the whole family with us. Harmoni and Reece were going to receive the benefits of what Jesus accomplished in His earthly ministry. It was an amazing three days with Bill Johnson and other speakers. I could not write fast enough to take notes. It seemed like every phrase Bill spoke was divine wisdom. My spirit jumped within me the more he spoke. It seemed like everything I had been learning thus far was advancing every minute. I was receiving a greater awareness of the Kingdom of God and how it works and yet after the conference was over Harmoni and Reece were still the same. My wife and I remained disappointed because we were expecting the purchase that Jesus made for their healing to manifest in the conference.

It was after attending the conference with Bill Johnson, I started searching the Bethel Church's website where Bill Johnson is senior pastor. I noticed they had a supernatural school where one could attend to learn how to pray for the sick. I was so excited about this school; I read everything I could about it and wanted to go! I picked up bits and pieces about the school through Bill Johnson's books, Kevin Dedmon's books, and Kris Vallotton's books. Both my wife and I agreed circumstances and timing were not right for me to attend their school. I was searching for another supernatural school that was closer to where we lived and I found one in Mechanicsburg, Pennsylvania! I started attending conferences being held at Global Awakening. In December 2010, I

attended the School of Healing and Impartation with Randy Clark, Will Hart, and Dr. James Maloney. Dr. James Maloney prayed for my daughter Harmoni that she would grow and she grew two inches. Even though Harmoni did not walk away completely healed, Dr. James Maloney revealed that her DNA needs to be changed. This revelation has helped my wife and me to pray more specifically.

My wife encouraged me to go forward with my education, so in 2004 I enrolled with Southwestern Assemblies of God University in their Master of Divinity program. Each year of the program we would wonder why God had me pursue a Master of Divinity degree. I graduated from the program in 2008 with a Master of Divinity in theological studies.

In 2005 I became the senior pastor of a church in Schuyler, New York, a small Assembly of God church of thirty people. It was at this church where I started teaching and preaching the principles of the Kingdom of God. In the year 2006 at a prophetic conference in upstate New York, Dennis Cramer, a well-known Prophet of God prophesied these words over me: "You have pastor written all over you. You are in the wrong geographical location. Your anointing is in another location. This is not your last stop. You will be traveling in and out of the country." As my wife and I considered the prophetic word, we could not even fathom how I would be traveling in and out of the country, but over the years we have kept this prophetic word in mind.

For the next four years, I would teach and preach on the subject of healing with no results. There were many sick people and those in pain to pray for but not one was healed even though I prayed and I knew the Gospel was true. I began to send out small

teams into the community to pray for the sick and we saw a few people that received immediate improvement but we desired to see more!

In the beginning of the fourth year on a Sunday morning I received a word of knowledge for a man in my church. The impression was that he had one leg shorter than the other. After the song service was done I had to make a decision whether I was going to call him up to the front or not. “History has been shaped by people with extraordinary courage. When the courageous ones are friends of God, they impact mindsets and culture for generations.”¹ I stepped off the platform and asked him to come to the front. I checked his legs and sure enough one leg was shorter than the other. I was very excited at this point! Then I did something that put my reputation on the line, I asked if there were anyone present who had never seen a miracle before. Roughly ten to twelve people came up and I made sure they could see the difference between the two legs. I called up a young man in my church that I was mentoring and told him to command the “right” leg to come out even with the other leg in Jesus name. He said, “Right leg! In the name of Jesus come out!” What happened next was “nothing!” It was the longest two minutes of both our lives! Then a woman who was visiting the church let out a loud gasp! I looked down and it started to grow until it was even with the other. It was after this breakthrough that healing in our church became normative and we began to see more healings in the marketplace.

One day I received an e-mail that would change the direction of my life. I received an e-mail from Global Awakening announcing that Randy Clark would be pursuing his Doctor of Ministry degree through United Theological Seminary in Dayton, Ohio and they were looking to find people who were interested in pursuing their Doctor

¹James Maloney, *The Dancing Hand of God* (Bloomington, IN: WestbowPress, 2011), Forward.

of ministry with Randy. The applicant would need to have their Master of Divinity to enter the program! Once I shared this with my wife and we prayed about it we filled out the application. As we were waiting to find out whether or not I would be accepted into the program my wife and I were beginning to realize why I continued with my education and received my Master of Divinity. Then I received an e-mail from Global letting me know that I did not make it into the group. I will admit that both my wife and I were pretty shaken by the news whether we really thought this was God. A few weeks would go by and I was doing some work at the church when my cell phone rang and it was Global Awakening calling to let me know that someone had dropped out of the program and now I could fill that position. I accepted the position!

In Phase One of the doctor of ministry program, I met Randy Clark, Tom Jones, Rolland Baker and the rest of the group I would spend the next few years getting to know. God had connected me with world changers scattered across the globe. We were in a session together as a group when Randy made an announcement. He shared with our group about the CHCP and how he would need instructors to facilitate each course and wondered if any of us were interested. I immediately made known my interest in becoming an instructor. Randy Clark and Tom Jones agreed that I could enter into the eight week instructor's training course. I completed the course successfully and I began with the first group of instructors in January 2012 and have been an instructor for the CHCP to this day.

The prophetic word that I received from Dennis Cramer in 2006 declaring that I would "travel in and out of the country" seemed impossible at the time now seemed probable as God had connected me with world changers from around the world. I have

been introduced to hundreds of students from around the world over the last year through the CHCP. My doctoral dissertation is studying the effectiveness of the four Physical Healing Tracks offered through CHCP.

By the grace of God I am seeing healings and miracles regularly. For years as a Christian I had no idea that God could use someone like me to partner with Him in setting people free. In part this project reveals why thousands of believers in Jesus do not have the understanding that God's plan and desire is to manifest Himself through His children, through His body, to set people free from oppression that comes from the devil and to bring the Father Glory! This project is for the purpose of studying the effectiveness of the CHCP Physical Healing Track.

The primary context of this ministry project is, in general, the lack of biblical discipleship training in the church at large. This is examined in depth to determine how serious a problem this really is for the church and the un-churched. The secondary context is the online discipleship program CHCP Physical Healing Track offered through Global Awakening. The Physical Healing Track is studied at length to determine whether this discipleship model is effective in training disciples to pray for the sick.

This researcher believes there is an epidemic in the church called identity crisis where believers today do not know who they are in Christ because of what Jesus accomplished on the cross. The researcher believes this is the consequence of poor biblical discipleship training. Kris Vallotton sheds some light on this subject of identity, “. . . as Christians we now follow Christ as our example and hear the Holy Spirit calling

us into our true identities.”² Charles E. Hummel, said in his work, *Fire in the Fireplace*, “Traditional Protestantism is an overwhelmingly verbal phenomenon that often gets in the way of doing the stuff. John Wimber taught that miracles authenticate the gospel and cut through people’s resistance, opening them to the good news of Christ.”³ Jesus did not just declare the good news of the gospel, but He also demonstrated the good news.

Jesus said to the disciples before the cross, “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends. . .” (Jn 15:15). Once Jesus completed the work of the cross and He was raised from the dead, believers were referred to as sons (Rom 8:14). Jonathon Welton said in his book *The School of the Seers*, “If you look closely at the warfare plan of Satan, he spent his time focusing on Jesus’ identity.”⁴ The Apostle Paul said in Ephesians 5:1, “Therefore be imitators of God, as beloved children.” These texts serve as proof for every believer to understand their identity in Christ. The Apostle Paul put language to this thought, he said, “. . . Christ in you the hope of glory” (Col 1:27). Alexander Venter said, “Rabbi Jesus drew a band of disciples to live with him, learn from him, become like him, to speak the words, do the works, see the wonders and suffer the wounds of the kingdom. Jesus chose them “that they might be with him and that he might send them out to preach and to have authority to drive out demons” (Mk 3:14-15).⁵ Jesus made it very clear that

²Kris Vallotton and Bill Johnson, *The Supernatural Ways of Royalty: Discovering Your Rights and Privileges of Being a Son or Daughter of God* (Shippensburg, PA: Destiny Image Publishers Inc, 2006), 74-75.

³Charles E. Hummel, *Fire in the Fireplace* (Downers Grove, IL: Intervarsity Press, 1993), 203.

⁴Jonathon Welton, *The School of the Seers: A Practical Guide on How to See into the Unseen Realm* (Shippensburg, PA: Destiny Image, 2009), 176.

⁵Alexander Venter, *Doing Healing: How to Minister God’s Kingdom in the Power of the Spirit* (Capetown, South Africa: Vineyard International Publishing, 2009), 87.

every believer was to continue the work that Jesus began when He was on the earth, but believers must know and understand this amazing truth.

Jesus made an astounding statement to His disciples before His departure to Heaven, he said, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age” (Mt 28:19-20). This is where Jesus is passing the baton to His disciples to do what He has already been doing, but notice the latter part of verse 20. . , “teaching them to observe all that I commanded you.” Jesus is referring to those who would become believers that ‘they’ would be required to do the things commanded of the disciples during the earthly ministry of Christ. Jesus commanded His disciples to heal the sick, cleanse lepers, cast out demons and raise the dead (Mt 10:8). Mel Bond puts it this way in his book, *Releasing God’s Anointing*, “Signs and Wonders are something that God wants manifested through His church of simple believers.”⁶ The Holy Spirit manifests His nature through believers.⁷ The mission of the church must be Christ’s mission as discerned through the inspirational activity of the Holy Spirit.⁸ Scripture summarizes Jesus’ mission by insisting that His purpose was to destroy the works of the devil (1 Jn 3:8). The mission of Jesus has not changed.

Now because of the work of the cross of Calvary, He is now in every believer “continuing” His mission on the earth until He returns. Jesus’ inheritance is completely

⁶Bond Mel, *Releasing God’s Anointing* (Wentzville MO: Agape Church, 1999), 23.

⁷Art Mathias, *Biblical Foundations of Freedom: Destroying Satan’s lies with God’s Truth* (Anchorage, AK: Wellspring Publishing, 2008), 2.

⁸Gary Tyra, *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness* (Downers Grove, IL: Intervarsity Press, 2011), 18.

tied up in the success of his church.⁹ Luke the physician said concerning Jesus, “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him (Acts 10:38). The gospels reveal that one-fifth of the material is dedicated to reporting the Lord’s healing ministry and His teachings about it.¹⁰ He has commissioned His church to do the same works with the purpose of taking the good news of the Gospel to a lost and dying world without Christ.

The New Testament was written for our participation in the Kingdom of God.¹¹ The Kingdom of God is an inward power that enters into the human soul and lays hold of it.¹² Dr. Gary Greig describes the Kingdom of God as “God’s dynamic rule breaking into our world and that it was the center of Jesus’ ministry.”¹³ Jesus said in the commission account found in (Mk 16:18b), “Believers will lay hands on the sick and they will recover.” Randy Clark said, “About one-fourth of the verses in the gospels deal with Jesus healing someone, or explaining healing, or going to heal someone, or commissioning His disciples to heal the sick.”¹⁴ Peter Wagner said in His book, *Acts of the Holy Spirit*, “His final commissioning highlights two themes: power ministries and

⁹Wyatt Ryan, *School of the Supernatural* (Shippensburg, PA: Destiny Image, 2011), 27.

¹⁰David Pytches, *Spiritual Gifts in the Local Church: How to Integrate Them into the Ministry of the People of God* (Minneapolis, MN: Bethany House Publishers, 1985), 11.

¹¹John Mark Ruthven, *What’s Wrong With Protestant Theology: Traditional Theology vs. Biblical Emphasis* (Tulsa, OK: Word & Spirit Press, 2012), 151.

¹²George Eldon Ladd, *A Theology of The New Testament* (Grand Rapids, MI: William B. Erdmans Publishing, 1974), 151.

¹³Gary S. Grieg and Catherine B. Grieg, “Prayer and Power Evangelism: Learning to Depend on the Holy Spirit, His Healing, His Gifts, and His Power to Follow the Pattern of Jesus’ Kingdom Ministry to Spread the Gospel.” Paper presented at the University Prayer Network/Kingdom Training Network, February, 2003.

¹⁴Clark, *Healing River*, 17

missiology” Testament that every disciple of Jesus should be walking in the power of God thus expanding the Kingdom of God, crushing the kingdom of darkness and bringing glory to the Father. Charles Kraft says the spiritually bound church is largely powerless against its enemy, Satan. Until the church confronts its woundedness and powerlessness, it will continue to be ineffective in ministry.¹⁵ Seeing this epidemic in the church and in the lives of believers, Randy Clark and the Global Awakening team have brought forth the CHCP.

Global Awakening is based in Mechanicsburg, Pennsylvania. The Apostolic Network of Global Awakening is a teaching, healing, and impartation ministry with a heart for the nations.¹⁶ The population of Mechanicsburg, PA in 2012 was 8,968 just 13 higher than in the year 2010 indicating very little fluctuation, the difference being -0.1%. Its race is comprised of 92.3% White, 2.2% Black, and American Indian 0.3%.¹⁷ The unemployment rate is 5.10% and the medium income in the area is \$73, 610 and Global Awakening is located in the center of a profitable business park.¹⁸

On January 20 1994, Randy Clark, the pastor of a Vineyard Church in St. Louis, Missouri, traveled to Toronto, Ontario at the invitation of John Arnott, the pastor of the Toronto Airport Vineyard Church, to preach four services.¹⁹ Clark began the service by

¹⁵Charles Kraft, *Confronting Powerless Christianity: Evangelicals and the Missing Dimension* (Grand Rapids, Chosen Books, 2002), 141.

¹⁶Global Awakening, “Voice of the Apostles 2013,” <http://voa2013.com/about-global-awakening> (Accessed April 5, 2013).

¹⁷The U.S. Census Bureau, “State & Country Quick Facts: Mechaniscburg, PA,” <http://quickfacts.census.gov/qfd/states/42/4248376.htm> (Accessed April 5, 2013).

¹⁸Best Places to Live, “State and zipcode,” <http://www.bestplaces.net/economy/zip-code/pennsylvania/mechanicsburg/17050> (Accessed April 5, 2013).

¹⁹Candy Gunther Brown, *Testing Prayer: Science and Healing* (Cambridge, MA: Harvard University Press, 2012), 21.

saying, “Come Holy Spirit,” and the rest is history. A mighty move of God began that day with 160 in attendance the first service. The Holy Spirit was poured out in a powerful way so much so that news of this revival spread rapidly where people came from all over North America and eventually from every continent representing many racial and ethnic groups, searching for physical and emotional healing or spiritual renewal.²⁰ Clark said, “From the outbreak of the renewal, God had riveted the cause of missions into my heart so powerfully that it was now unmistakable that I had been called to go into the nations as part of the End–Time gospel harvest.”²¹ Thousands flew or drove to visit the little church at the end of the runway at Toronto Pearson International Airport. The church had to change locations to accommodate the many visitors. British journalists called this renewal the “Toronto Blessings” which soon became the term used worldwide.²² Thousands of lives were touched by God in a powerful way and the renewal is still going strong today.

What started in 1994 has become a Global phenomenon. Clark has traveled the globe spreading the good news of the gospel ever since with accompanying signs wonders and miracles. One of Clark’s passions is to pray over people for impartation and watch God touch people with His power.²³ Clark has trained thousands around the world to heal the sick, to receive words of knowledge for healing, revealing that healing is central to the Gospel not peripheral. In an effort to offer an effective discipleship training

²⁰Brown, *Testing Prayer*, 21.

²¹Randy Clark, *Lighting Fires* (Mechanicsburg, PA: Global Awakening, 1998), 100.

²²Geoff Waugh, *Revival Fires* (Mechanicsburg, PA: Apostolic Network of Global Awakening, 2011), 226.

²³For more information on the subject of impartation see Randy Clark’s Book, *There is More: The Secret to Receiving God’s Power to Change Your Life*.

program on a broader scale, Clark and an elite team put together an online school called CHCP.

CHCP is in partial fulfillment of a vision Clark has to train certified healers effective in praying for the sick. CHCP is a certification program that would seek coverage from insurance companies who are already providing coverage for new age healing modalities in hospitals and hotels.²⁴ CHCP is a discipleship training program that equips believers to walk in the love and power of God, understanding who they are in Christ, crushing the deeds of darkness, setting people free and bringing Glory to the Father.

During a personal interview, Randy Clark shared how the healing models of Reiki and Therapeutic Touch are receiving coverage from insurance companies because they have a certification process that potential practitioners go through. When he heard about this, he said, “We need that for Christian healing and either the insurance companies need to stop covering these healing models or give us (Christian Healing) equal coverage.”²⁵ Randy shared his vision saying, “I wanted to create something that would be the best certification program available for healing in any religion.”²⁶ It was in this context during the interview that Randy said, “I want the name of Jesus to be glorified.”²⁷

²⁴The researcher interviewed Randy Clark via video at the “Voice of the Apostles 2013” in Lancaster, PA between sessions. This is an unpublished video interview.

²⁵Clark, Interview.

²⁶Ibid.

²⁷Ibid.

CHCP was launched January 9, 2012 and is going strong today. There are three different tracks offered through CHCP with four courses in each track. The tracks offered are Inner Healing, Deliverance, and Physical Healing. The objective of this project is to study the effectiveness of the Physical Healing Track to measure whether students grow closer in the relationship with God, whether students pray for the sick more effectively, do they receive words of knowledge for healing, does healing the sick become part of their life and ministry.

The conjunction of the researcher and context converge to reveal the focus of ministry. The spiritual journey of this researcher can be summed up as a genuine love and passion for God and a continual pursuit to grow in the area of physical healing. The researcher has a strong desire to grow more intimate with the lord and to grow up in Him in all things revealed in a walk filled with love and power. Bill Johnson speaks of this desire to grow in intimacy in his book, *Face to Face with God*, “The question for every believer is whether we will be satisfied with only a partial transformation or whether we will be so captivated by who He is that we will allow Him to kill everything in us that would inhibit us from becoming a mature manifestation of Christ.”²⁸ The context of ministry provides a means for the researcher to pour his experience, education and passion into.

It was by divine appointment that the researcher entered into the Doctor of Ministry program with Randy Clark. During the beginning part of the program, when Randy asked if any student would want this project, the researcher immediately accepted. It is by divine appointment that the researcher has become an instructor for CHCP,

²⁸Bill Johnson, *Face to Face: The Ultimate Quest to Experience His Presence* (Lake Mary, FL: Charisma House, 2007), 4.

specifically in the Physical Healing Track of which this project is based on. As an instructor the researcher has access to the courses and thus the course material is readily available to assist in this research project.

It is no accident that there is such unity in convergence between the researcher's spiritual journey and the context into which he is now placed. God has His hand on the researcher and on this project. The researcher then moves forward with the project and is very humbled in doing so. May the grace and favor of God be upon this project and may it be a blessing to Global Awakening in an effort to make the CHCP Physical Healing tracks more effective in discipleship training.

CHAPTER TWO

THEORETICAL FOUNDATION

Chapter one was experiential and practical which laid the foundation for the ministry focus, whereas this chapter is written to establish the theoretical foundation as it pertains to the ministry project. First a biblical study reveals the basis for healing from a Scriptural standpoint. Second, the researcher will reveal from church history that God has remained active in His church with the continuation of the Charismata through individual believers in fulfillment of the commissioning accounts. Third, a theological study of the kingdom of God and healing is delineated.

Biblical Foundation

Old Testament

This investigator believes that CHCP must have a strong biblical emphasis in order to be effective. The emphasis of this course of study is the physical healing track. This section examines the biblical basis for healing in three parts as the project pertains to Physical Healing. First, the researcher establishes that healing is part of God's nature. Second, the connection between forgiveness of sin and healing is articulated scripturally. Third, the researcher establishes healing as a dominant theme in the New Testament, and finally it is revealed biblically that healing is central to the commission Jesus gave to His disciples and central to original normative Christian practice.

Healings

Healing is a dominant theme throughout the Bible as it is part of God's very nature. There was no need for healing in the Garden before sin, as it was after sin that death, sickness and disease birthed the need for healing. The serpent knew what he was doing when he cast doubt into the mind of Eve by saying, "You will surely not die. . ." (Gen 3:4). He knew that bringing sin into the world God created would usher in death, which at that time, in the Garden there was only life.

One of the greatest consequences or by-products of sin is sickness and disease. Sickness and disease in a sense is death in embryo stage because death is the end result of both if there is no remedy. There are many examples in Scripture both Old and New Testament of the connection between sin and sickness. Miriam developed leprosy when opposing Moses in (Num 12:10) and those who brought a negative report about Canaan's death of a plague (Num. 14:37). God promised the remedy immediately following the entrance of sin in (Gen 3:15), "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." This speaks concerning the victory of the cross that would come much later as the second Adam would succeed where the first Adam failed.

Scripture reveals that healing is part of God's nature, it is who He is. Exodus 15:26 states, ". . . I am the Lord, who heals you." "Healing is not only something God does. It is who He is."¹ His name is Jehovah Rapha, the God who heals.² This is vitally important for believers to understand. Believers must have a steadfast understanding of

¹Bill Johnson and Randy Clark, *The Essential Guide to Healing* (Minnesota: Chosen Books, 2011), 126.

²Ibid., 126

God's will concerning healing and remove all uncertainty.³ The Hebrew word for heal is *Rapha*. It is this word where we get the phrase "Jehovah-Rapha" the Lord who heals.⁴ "This root is central to the Old Testament language of healing, occurring 67 times in verbal conjugations; 38 Qal, 17 Niphal, 9 Piel, 3 Hitpacl and 19 times in derived nominal forms"⁵ God revealed Himself to the Israelites as the Great Physician saying, I am the Lord who heals you', Jehovah Rapha.⁶ So there is never a time when God is not Jehovah—Rapha, there is never a time when God steps out of who He is and into something or someone else. "As Healer, the Lord would bless His people with health, fertility, and long life"⁷ This confirms that He is the God who heals and that it is His nature and character to heal. The evidence reveals that healing is part of God's nature.

Contrasting Forgiveness of Sin and Healing

Now that it has been established that healing is part of God's very nature, the next section reveals the connection between forgiveness of sin and healing. The connection between forgiveness of sin and healing is examined through several passages of Scripture.

It would make perfect sense that forgiveness of sin would have the ability to cancel or reduce the 'effects' of sin and those 'affects' being sickness and disease since

³F. F. Bosworth, *Christ the Healer* (Grand Rapids, MI: Chosen Books, 2008), 1.

⁴*Biblesoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary*. Biblesoft and International Bible Translators, Inc., 1994.

⁵Michael L. Brown, *Israel's Divine Healer* (Grand Rapids, MI: Zondervan Publishing House, 1995), 25.

⁶Abby Abildness, *Healing Prayer and Medical Care: God's Healthcare Plan* (Shippensburg, PA: Destiny Image, 2010), 55.

⁷Brown, *Israel's Divine Healer*, 77.

sickness and disease came on the coattails of sin. There is a picture of this truth in the Passover. God instructed His people to slaughter a lamb in (Ex 12:21) “Go at once and select the animals for your families and slaughter the Passover lamb.” The blood would be placed on the top and sides of the door to their house. God gave further instruction in (Ex 12:8), “That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast.” They ate the lamb giving strength to their bodies. “None of the animal was to be left over on the following morning.”⁸

In Numbers chapter (21:2b) Israel just came off of a great victory over the Canaanites as the result of a vow they made to God, “. . . If you will deliver these people into our hands, we will totally destroy their cities” (Num 21:2). The people of God fell into sin speaking against God and His servant Moses and fiery serpents were sent among them where many died (Num. 21:6). God instructed Moses to erect a bronze serpent and if anyone was bitten by a serpent, they were to look up toward the serpent and they would live (Num. 21:8). A picture of forgiveness and healing is revealed in this account. When a person was bit, they had deadly poison running through their veins that would eventually kill them.

David gives a powerful example of forgiveness and healing in (Ps 103:2-3), “Praise the Lord, O my soul, and forget not all his benefits who ‘forgives’ all your sins and ‘heals’ all your diseases.” David has a powerful revelation of the ‘benefits’ that come from God even under the Old Covenant. The Hebrew word for diseases is *tachaluy* which means a malady or disease.⁹ The researcher’s view is that David was given insight into

⁸C Brand., C. Draper, A. England, S. Bond, E. R. Clendenen, T. C. Butler, and B. Latta, *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers), 488.

⁹Strong's Concordance, CD-ROM.

the New Covenant while being under the Old. It is important to notice the word ‘all’ when referring to both sins and diseases. “Verse three refers to Yahweh as He who forgives all the psalmist’s sins and heals all His diseases, a conceptual linking that is certainly not haphazard, given the ‘close connection’ between sickness and sin, healing and forgiveness, elsewhere in the psalms.”¹⁰ There was no question in David’s mind that God was thorough in forgiving sin and thorough in healing sickness and disease. David uses the word *Rapha* in the Hebrew for the English word heals.¹¹ This is the same word that is used in Exodus 15:26 which says, “I am the Lord who heals you.”

Finally, Isaiah 53:5 says, “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and “with his stripes we are healed.” Isaiah prophesies, “By His Stripes we are healed” (Is 53:5). This Statement spoke of the future time period when Jesus would come in His earthly ministry and be whipped for the healing of our physical bodies.

New Testament

God often contrasts something specific in the Old Testament with something in the New Testament to reveal truth. The researcher believes this truth is visible through the parallel between the Lamb in Exodus and the Lamb of God (Jesus) on the cross. The slaughtering of the Lamb by the Israelites, in its image of healing, typifies the broken body of Jesus. We see both the blood and the body of the lamb as types or images pointing to the body and blood of Christ Jesus. Now that connection between the

¹⁰Brown, *Israel’s Divine Healer*, 150.

¹¹Strong’s Concordance, CD-ROM.

forgiveness of sin and healing has been established biblically, the researcher will now reveal the dominant theme of healing in the New Testament.

Rapha, healing, reveals the very nature of God. So, just as God is love as stated in (1 Jn 4:8), so God is healing. However, healing was never part of God's original plan; miraculously reversing the effects of cancer was not in the heart of God originally for mankind as His plan did not include sickness.¹² Sin has taken its toll on the earth ushering in death, ". . . sin, when it is full-grown, gives birth to death" (Jas 1:15). All physical maladies, including the ultimate bodily death came about only after the door to sin swung open.¹³ In (Jn 5:14) Jesus meets the man who He healed at the pool of Bethesda and tells him, Go and sin no more lest a worse thing come upon you." Certainly in the context the implication is that the something worse is an illness.¹⁴

The New Testament views sickness as contrary to God's plan, sees demonic power at work in it, and traces a general connection between sin and sickness, but Jesus grants both healing and forgiveness.¹⁵ "Sin often does result in sickness (and both are bad!), while forgiveness of sin and healing of disease (both of which are good!) are intimately woven together."¹⁶ John G. Lake said, "It is the divine purpose of Jesus Christ to redeem mankind from all sin and the consequences of sin, sickness being the consequence of sin, and death being the consequence of sin, and ascribed by the Lord to

¹²Che Ahn, *How to Pray for Healing: Understanding and Releasing the Healing Power Available to Every Christian* (Ventura, California: Regal Books, 2004), 41.

¹³Ibid., 40

¹⁴Gary S. Greig and Kevin N. Springer, *The Kingdom and The Power* (California: Regal Books, 1984), 117.

¹⁵Gerhard Kittel, ed. *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964), 656.

¹⁶Brown, *Israel's Divine Healer*, 228.

the devil.”¹⁷ So Jesus took care of two oppressing forces on that great day when He went to the whipping post and the Cross. He crushed sin with grace and forgiveness and crushed the effects of sin and that being but not limited to, sickness and disease. “This is way in his book *The Miracle Stories of the Gospels*, British New Testament scholar Alan Richardson affirmed years ago that “miracles of healing are, as it were, symbolic demonstrations of God’s forgiveness in action.”¹⁸

The picture typifying the blood of Jesus shed for the forgiveness of sins is the greatest demonstration of God’s forgiveness. The picture of the bronze serpent in Numbers 21:6 typifies the cross of Christ as stated in (Jn 3:14), “Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up. . . .” So when they looked to it, they were forgiven through one act of obedience, and healed of the poison running through their veins. “That as he who looked at the brazen serpent was cured and did live, so he that believeth on the Lord Jesus Christ shall not perish, but have eternal life”¹⁹

There is a mindset in the church that all sickness is a direct punishment for sin.²⁰ We know that sickness falls under the overall category of sin but not necessarily personal sin. James makes it clear that when the person prayed for is healed that if he has sinned he will be forgiven revealing again the biblical truth that forgiveness of sin and healing are closely connected. The key word on the subject is grace which speaks God’s

¹⁷Lindsay Gordan, *The John G. Lake Sermons on Dominion over Demons Disease and Death* (Dallas, TX: Christ for the Nations, 1949), 67.

¹⁸Johnson & Clark, *The Essential Guide*, 59.

¹⁹*Adam Clarke’s Commentary*, BibleSoft Inc, CD-ROM.

²⁰Mark Pearson, *Christian Healing: A Practical and Comprehensive Guide* (Lake Mary, FL: Charisma House, 1978), 21.

forgiving mercy.²¹ It was this grace that was poured out when Jesus went to both the whipping post and the cross to bring forgiveness for sin and healing for the entire man. Paul said in Ephesians 2:8, “It is by grace you are saved through faith. . . .”

The word for saved in the Greek is *sozo* which means “to save” “deliver,” “heal,” or “protect.”²² We are saved by grace through faith and we are healed by grace through faith. We did not deserve to be saved and forgiven, just the same we do not deserve to be healed and yet grace pours both forgiveness and healing out. In his book, *The Miracle Stories of The Gospels*, British New Testament scholar Alan Richardson affirmed years ago that “miracles of healings are, as it were, symbolic demonstrations of God’s forgiveness in action.”²³

Another great passage that speaks to the subject of forgiveness and healing and yet found in the New Testament is (Jas 5:14) which says, “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.” For starters, this is a great verse that further reveals that God does not want believers sick. James asks the question, “Is any one of you sick,” then he offers the remedy. In other words, James is saying if you are sick, here is what you do to get well revealing that God does not want us sick! The remedy is to call the Elders of the church so they can anoint the sick with oil in the Name of the Lord, and the ‘prayer of faith’ will heal the sick.

It is worth mentioning at this point that not all Elders should be Elders. It is the researcher’s view that elders should be people who are seeing people healed when they

²¹M. G Easton, *Easton’s Bible Dictionary* (New York: Harper & Brothers, 1893).

²²Strong’s Concordance, BibleSoft, CD-ROM.

²³Johnson & Clark, *The Essential Guide*, 59.

pray. “. . . this prayer is prayed by someone who is mature in faith standing by the bedside of the sick on Jesus’ behalf. As a representative of Jesus Christ, this elder has the right to call on the power of God and to exercise all the authority that belongs to Jesus.”²⁴ Elders are elected or appointed when they have never seen anyone healed. It is the researcher’s view this can be a faith destroyer for those being prayed for by them and are not healed after being prayed for by Elders who should not be Elders, some will begin to doubt God and His Word. James says something significant in the next verse, “And the prayer offered in faith will make the sick person well; the Lord will raise him up. ‘If he has sinned, he will be forgiven (Jas 5:15). Notice how James says, “If he has sinned he will be forgiven.” “. . . for not all who are sick are so because of special sins.”²⁵

There are several observations to consider in this text. First, this verse reveals that not all sickness is a result of “personal sin” in the life of the sick person because James says, “if he has sinned. . . .” The basic evils that Jesus came to confront are sin, sickness, oppression by evil spirits, nature that is out of control, and the last enemy is death.²⁶ Oppression is brought on externally by the devil.²⁷ Grace ushers us into the Kingdom and its grace that releases the ‘benefits’ of the Kingdom. “Jesus’ healing ministry effected salvation from disease.”²⁸ On the subject of physical healing, we may not deserve to be

²⁴Rick Renner, *Sparkling Gems From The Greek* (Grand Rapids, MI: Zondervan Publishing House, 1984), 940.

²⁵*Jamieson, Fausset, and Brown Commentary*, Electronic Database, Biblesoft, CD-ROM.

²⁶Francis Macnutt, *Deliverance from Evil Spirit: A Practical Manual* (Grand Rapids, MI: Chosen Books, 2009), 38.

²⁷Pablo Battari, *Free in Christ: Your Complete Handbook on the Ministry of Deliverance* (Lake Mary, FL: Creation House, 2000), 175.

²⁸Chris Church, “Salvation,” *Holman Illustrated Bible Dictionary* (Holman Bible Publishers, Nashville TN, 1991), 1223.

healed, but He deserves us healed! He purchased our complete salvation so He deserves that which He paid the ultimate price for. When a sick person walks by, there ought to be a mindset that, “Jesus deserves that person healed” because He paid for it. This understanding would bring some great motivation to pray for the sick and see more people set free.

We find Jesus in His earthly ministry healing Peter’s mother-in-law who was lying in bed with a fever, “He touched her hand and the fever left her, and she got up and began to wait on him” (Mt 8:15). The next verse speaks volumes to the subject of healing, “When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick” (Mt 8:16) The next verse lets the reader know why this is significant, “This was to fulfill what was spoken through the prophet Isaiah: “He took up our infirmities and carried our diseases” (Mt 8:17). Matthew 8:17 served faith healers to show that healing was in the some way guaranteed in the atonement of Christ, who bore on the cross not only sins but sickness as well.”²⁹

The book of Luke brings further clarity to the subject as he uses significant phraseology when he says beginning to do and teach, Acts 1:1-2 says, “...I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven...” Jesus is continuing His work through His church. “Therefore, Isaiah’s words leave room for an understanding that the ongoing ministry of the Messiah includes miraculous healing and deliverance such as Matthew describes”³⁰

²⁹Ruthven, *Cessation*, 90.

³⁰Jeffrey Niehaus, “Old Testament Foundations,” Gary S. Greig and Kevin N. Springer, *The Kingdom and The Power* (Ventura, CA: Regal Books, 1984), 49.

It is essential to understand the two powerful works accomplished in the same day as the Father wanted to make sure the effects of sin were taken care of. The two works are the whipping post and the cross which provide horrific images of the “stripes” prophesized by Isaiah. The “stripes” of Jesus refer to when Jesus was whipped by the Roman soldiers. It was at the whipping post during that flogging that He willingly received the stripes on His flesh that paid for our healing. Thirty-nine stripes were one short of a death penalty to avoid double jeopardy should the prisoner survive. The Romans were careful to give Jesus one less than forty stripes for that was legally considered a death penalty.³¹ Many years later this prophecy is realized when the Son of God goes to the whipping post in His journey to His destination the Cross.

The only other place in Scripture where this phrase “by His stripes” is used would be 1 Peter 2:24. He states, “He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed” (1 Pet 2:24). There is a significant difference Peter makes by changing the tense of the verse in comparison to Isaiah 53. Isaiah says, “By His stripes we are healed,” where Peter says, “By His stripes you were healed.” The difference is Isaiah wrote prophesying the day Jesus would take the stripes for our healing and Peter, with the memory of the event still fresh in his mind, was looking back when Jesus took the stripes. Peter must have had strong faith in healing being a witness when Jesus took the stripes.

This same Jesus that took the stripes for healing went up the hill called Golgotha to take upon Himself the sin of the World. Isaiah speaks to the purpose of the cross, “. . . But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him. . . ” (Is 53:5). Isaiah prophesies Jesus

³¹Bill Banks, *Overcoming Blocks to Healing* (Kirkwood, MO: Impact Christian Books, 2002), 19.

taking the sin of the world in the same context as taking the stripes for healing. Peter follows this same pattern, in 1 Peter 2:24, “He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness. . . .” It is important to notice that both Isaiah and Peter speak to the work of Jesus concerning sin, forgiveness, sickness and healing. Peter says, “That we may die to sins” (1 Pet 2:24). Paul uses a similar phrase in Romans 6:11 “reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.” When the sin issue was dealt with at the cross, then the effects of sin should be null and void to those who appropriate the work He accomplished. Believers have been rendered legally free from sin and its affects especially since believers are free from ‘the law of sin and death’ (Rom 8:2).

Now that it is evident that healing is a dominant theme in the New Testament, a survey of the commission accounts is delineated in an effort to reveal that healing is a central theme to the commission accounts. The great commission that Jesus gave His disciples is a powerful biblical proof that healing is central to the Gospel. Jesus said in (Mk 16: 15-18), “Go into all the world and preach the good news to all creation. . . . And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues. . . they will place their hands on sick people, and they will get well.” This is an amazing commission full of responsibility. He commands His disciples to preach the good news to all creation which will take supernatural help to accomplish. Then Jesus lists the signs of a believer. Believers will drive out demons and set people free from demonic oppression which takes supernatural power to accomplish. The other primary sign is laying hands on the sick and they recover. “The word sick is the word *arroustos* which means to be in bad health or to possess a weak and broken

condition. It is the image of a person so weak and sick that he has become critically ill. He is an invalid.”³²

The disciples were to look for these characteristics in people they witnessed to in an effort to determine whether they were believers or not. Laying hands on the sick is “elementary” and a “beginning place” for the believer (Heb 6:1-2). Having authority over demonic spirits is elementary a beginning place for the believer. Notice Jesus did not say “Apostles” will lay hands on the sick or “Prophets” will lay hands on the sick, but believers will lay hands on the sick and they shall recover. Wayne Grudem in his scholarly work, *Systematic Theology* says, “. . . miracles were not limited to those who wrote Scripture or spoke with absolute apostolic authority. This suggests that miracles given in confirmation of the gospel might be expected to continue throughout the church age.”³³ Casting out demons and praying for the sick are standard for the believer and to be a regular part of life. Unfortunately through bad theology, the truths of the commission have been reserved for the apostles, the elite or the gifted, which is not accurate. The commission starts believer’s right away doing the things that Jesus did. It is an immediate entrance into boot camp for the Kingdom.

Some have argued that casting out demons and laying hands on the sick was reserved for the original twelve disciples.³⁴ Jesus makes a connection between the ‘original twelve’ and all new believers in Matt 28:18-20, “Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make

³²Renner, *Sparkling Gems*, 487.

³³Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Inter-Varsity Press, 1994), 359.

³⁴This is in reference to the doctrine of Cessationsism, the belief that healings and miracles were reserved for the Apostles in the New Testament.

disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ‘and teaching them to obey everything I have commanded you’. And surely I am with you always, to the very end of the age.” The connection or transition is made when Jesus says, “teaching them to obey everything I have commanded you.” This is a powerful verse because everything that He told or commanded the disciples to do, he is telling every believer to do! Randy Clark says, “This passage seems to indicate that people who become Christians should be taught to do what Jesus taught the disciples to do.”³⁵ Healing the sick and casting out demons top the list, and nothing indicates that those were to be done until the bible is canonized.³⁶

Jesus said to the disciples in Luke 10:8-9, “Whatever city you enter, and they receive you, eat such things as are set before you. ‘And heal the sick there, and say to them, The kingdom of God has come near to you.’” Jesus gave His disciples this command and because of the commission in Mat 28, this command applies to all believers. There is no way that the original commissioned disciples could not possibly go themselves to all peoples everywhere. The key lay in their making disciples who would join them in the task. Not believers, but disciples.³⁷ Jesus said in Matt 10:7-8, “And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.” Jesus adds another command that “all believers” are to obey because it was a command that He gave

³⁵Johnson & Clark, *The Essential Guide*, 60.

³⁶Ibid., 60.

³⁷Peter Horrobin, *Healing through Deliverance: The Foundation of Deliverance Ministry* (Grand Rapids, MI: Baker Books, 2003), 253.

to the disciples and thus is for all believers. The enemy has desired that a large portion of the church “miss” what is the “birthright” of all believers.

There is a small portion of the “disciples prayer” that Jesus taught His disciples to pray that is very significant to the topic of healing. Jesus said, “. . . your will be done on earth as it is in Heaven” (Mt 6:10). There is no sickness and disease in Heaven and God wants to release the “Kingdom of Heaven” to earth through His disciples who are on the earth until He comes. There was no sickness or disease in the Garden before sin, and there is no sickness or disease in Heaven. God has restored us to our original created value before sin and desires to have earth look like Heaven. This happens as God works through His ambassadors, his disciples, to go about doing good and “healing all who are oppressed of the devil” (Acts 10:38). Jesus is the same, yesterday, today and forever and He lives in us to continue His work on the earth (Heb 13:8).

It is clear there is a biblical emphasis on healing. There is a major connection made between Isaiah 53:3-4 and Matthew 8:16-17. “In Isaiah 53:4 where the words ‘griefs’ and ‘sorrows’ are found, in the Hebrew these words also mean the same thing. *Co’ev* means ‘pain’ or ‘affliction’ in all the other OT contexts. *Chali* also means ‘sickness’ in every other context.”³⁸ So a careful study of these words in Hebrew gives integrity to Matthew using 8:16 “. . . healed all the sick,” as the basis for fulfilling Isaiah 53:4. So any bible student could go to Matthew 8:16-17 and work back to Isaiah 53:4 to discover that both are referring to sickness and disease.

The emphasis on healing has been missing from the understanding of mainline churches. Pulpits have been devoid of the subject hence there has been little power in our

³⁸Ruthven, *Cessation*, 90.

churches. Jesus trained His disciples to, heal the sick, cleanse lepers, cast out demons and raise the dead and then commissioned them to do the same before His departure (Mt 10:8). The purpose of Jesus' miracles point to his claims of divinity and his offer of salvation, this same purpose remains as the gospel is revealed through the church.³⁹ What is lacking in the mainline churches is a biblical discipleship model mirroring the life of Jesus. The CHCP is such a model. Mal 3:6 says "I the Lord do not change, and James echoes this statement in (Jas 1:17), "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows" (Emphasis mine)

Historical Foundation

The CHCP Physical Healing Track must have not only a strong biblical foundation, but should also have a strong historical foundation. The researcher intends to give ample proof that at no point in church history did healing cease, but has continued through the centuries and should be normative in the life of every believer. This is one of the primary teachings of CHCP.

Cessationism and Healing

The subject of healing has been an age old conflict since the time Jesus walked the earth until today. When Jesus finished casting a demon out of a person, the Pharisees accused him saying, "It is only by Beelzebub, the prince of demons that this fellow drives out demons" (Mt 12:24). Another time Jesus healed a man with a withered hand on the

³⁹Rodney L. Cooper, *Mark Holman New Testament Commentary* (Nashville: Broadman & Holman Publishers, 2000), 101.

Sabbath, and instead of being excited for the miracle God performed before their eyes, they were angry because Jesus healed on the Sabbath (Mt 12:10). The church today is facing a problem. Significant numbers of Christians believe that healing is not for today and if God wants to heal He can, or if He chooses, He may not. The harsh reality is a powerful spirit of unbelief has captured our churches.⁴⁰

This type of mentality is birthed out of a belief system called Cessationism which relies solely on the sovereignty of God and believes the Charismata has ceased with the closing of the apostolic age. A preceding work by Ruthven that greatly influenced this project is *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles*.⁴¹ The Princeton theologian Benjamin B. Warfield strongly advocates cessationism, a belief that miracles and spirituals gifts ceased early in Christian history. *On the Cessation of the Charismata* is a rebuttal of Warfield's book, *Counterfeit Miracles*. Ruthven shows that cessationism arises from sources other than and even contrary to Scripture itself. Namely, cessationists experience of history and their embrace of philosophies distort their interpretation of Scripture. Ruthven defends with Scriptural precision the continuation of the charismata and how charismata is necessary for kingdom expansion. This work gave the researcher a more thorough understanding of how much the Bible speaks concerning the continuation of the charismata. Sometimes it takes someone who has done extensive research on the subject to uncover verses in Scripture that speak to the subject.

⁴⁰Kirk Bottomly, "Coming Out of the Hangar," *The Kingdom and the Power*, G. Grieg and K. Springer, eds (Ventura, CA: Regal Books, 1993), 265.

⁴¹Jon Ruthven, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Tulsa, OK: Word & Spirit Press, 2011), 3.

If the author could get a little creative, imagine a scene where there is a prayer meeting with believers praying in tongues, at the same time the Apostle John is dying on the Isle of Patmos. Suddenly John takes his last breath, and as soon as he exhales that last breath of air, the prayer meeting goes from noisy to silent because the people can no longer pray in tongues because the Charismata has ceased. None of the Early Church Fathers suggested that miracles and the charismata (the special gifts of spiritual power God pours out upon believers) had been reserved for the New Testament Church.⁴²

Cessationism did not originate within Orthodox Christianity, but long before that within normative Judaism in the first three centuries of the Common Era.⁴³ It was an early form of cessationism directed at Jesus that led to His execution.⁴⁴ Jesus was accused of violating Deuteronomy 13 & 18 in the forbidding of performing a miraculous sign or a wonder to lead the people astray after false gods.”⁴⁵ It is evident that cessationism was in its embryonic stage during the life of Jesus on the earth as He performed many miraculous signs and was met with great resistance. Jon Ruthven explains it this way, “The doctrine that miraculous gifts of the Holy Spirit ceased around the apostolic age has evolved over the long expanse of church history, and has found expression in various religious persuasions and philosophical convictions.”⁴⁶

⁴²Stanley M. Burgess, *The Spirit and the Church: Antiquity* (Peabody, MA: Hendrickson Publishers, 1984), 14.

⁴³Jon Mark Ruthven, *On the Cessation of the Charismata* (Tulsa, OK: Word & Spirit Press, 2011), 171.

⁴⁴Ruthven, *Cessation*, 171.

⁴⁵Ibid.

⁴⁶Ibid., 8.

The gifts of the Holy Spirit continued to be manifest after the first century. As institutionalism increasingly dominated the life and ministry of the church, however their prevalence and influence gradually diminished.⁴⁷ The early church moved toward institutionalism in reaction to persecution from the state and error originating from heretical sects such as Gnosticism and Marcionism.⁴⁸ The reaction to error brought about formalized worship and centralizing power in the bishop.⁴⁹ There is a pattern that seems to happen throughout church history where error breeds error. Institutionalization of the church, the less spectacular charisms of government, administration, and teaching came to the fore as the most acceptable gifts available in the hierarchy.⁵⁰ So this precipitated a continual decline in the operation of spiritual gifts in the church at large.

There was a man who lived in the 3rd century who had spread cessationist thought through the church by the name of Augustine. He and his cessationist predecessors believed the charismata ceased at the end of the Apostolic Age and with the closing of the canon. Augustine has been acclaimed as the greatest church father. In fact, much theology of both Catholicism and Protestantism is rooted in his thought.⁵¹ These facts alone give an understanding of the vast influence Augustine had on the minds of believers who would read his books. “Augustine’s ‘cessation theory’ was widely influential on generations of subsequent theologians. As he said, ‘Why, it is asked, do no miracles occur nowadays, such as occurred in former times? I could reply that they were

⁴⁷Eddie L Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective* (Lake Mary, FL: Charisma House, 2002), 23.

⁴⁸Ibid.

⁴⁹Ibid.

⁵⁰Vinson Synan, *The Century of the Holy Spirit* (Nashville, TN: Thomas Nelson, 2001), 19.

⁵¹Earle E. Cairns, *Christianity Through the Centuries* (Grand Rapids: Zondervan, 1981), 146.

necessary then, before the world came to believe, in order to win the world's belief.”⁵² It has been prominent theological voices like Augustine who has infiltrated the church at large with cessationist thought rendering believers powerless when faced with sickness and disease. In his homily *The Epistle of Saint John*, he referred to the tongues at Pentecost as a sign adapted to the time which had passed away.⁵³ Augustine referring to 1 Corinthians 13:8, “. . . But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away (1 Cor 13:8). “He then goes on to make a his point that the witness of the Holy Spirit's presence is no longer given by miracles, but by the love of God in one's heart for the church.”⁵⁴

There came a shift in the mind of Augustine when he began to experience the supernatural. Vinson Synan says, “A footnote to Augustine's cessationist theory was the sudden appearance of supernatural healings in public services in his church.”⁵⁵ It must have been a shock to Augustine when people were healed in his services. There must be experiencing. In his work *The City of God*, one chapter is entitled “Concerning Miracles Which Were Wrought in Order That the World Might believe in Christ and Which cease Not to be Wrought now That the World Does Believe.” For even now, Augustine says, “miracles are wrought in the name of Christ, whether by His sacraments or by prayer or the relics of the saints.”⁵⁶ In his famous writing *City of God*, Augustine devotes a chapter

⁵²Synan, *The Century*, 19.

⁵³Augustine, *The Epistle of Saint John*, vol 12 of *Nicene and Post-Nicene Fathers of the Christian Church*, 1st Series, eds. Philip Schaff and Henry Wace (Grand Rapids: Eerdmans, 1978), 497-498.

⁵⁴Hyatt, *2000 Years*, 46.

⁵⁵Synan, 19.

⁵⁶Kelsey, *Healing & Christianity*, 228

to miracles “which have not ceased since the world believed.”⁵⁷ Some examples of healings Augustine was personally aware of are healings from blindness, cancer, gout, hemorrhoids, demon possession, and even the raising of the dead. In fact Augustine healed a blind man by his prayers in front of a large assembly.⁵⁸

This is great in the sense that Augustine came to understand that the cessation of the Charismata was an inaccurate theory and that tongues, healings, and miracles were to be normative in the lives of believers, but the damage of cessationism does not go away when one cessationist repents. The problem is the cessationist message of Augustine has already infiltrated a majority of the church. Many who sat under Augustine’s teaching began to write theological works with an Augustinian bias and framework. The writings of Augustine and his protégé’s would go on to influence generations to come.

Augustine’s cessationism and many others who have held this theory are the reason a paper of this nature must be written to address the error and reveal the truth that the Charismata has not ceased.

Cessationism has been by no means isolated to Augustine in the third and fourth century, but rather there are many other proponents to this theory. These apologists e.g. Justin and Origen, argued that God had withdrawn the Spirit of Prophecy and miracles from the Jews and transferred it to the church as proof of her continued divine favor.⁵⁹ John Chrysostom, a patriarch of Constantinople in the 3rd century said concerning the charismata listed in 1 Corinthians 12, “The obscurity is produced by our ignorance of the

⁵⁷“City of God,” *A Select Library of the Nicene and Post- Nicene Fathers of the Christian Church, First Series, Volume 11: St. Augustine’s City of God and Christian Doctrine*, ed. P. Schaff (Buffalo: NY, Christian Literature Company, 1887), 484.

⁵⁸Kelsey, 228.

⁵⁹Ruthven, *Cessation*, 171.

facts referred to and their cessation.”⁶⁰ Dr. Jon Ruthven in his book, “*On the Cessation of the Charismata*” evaluates the historical levels of influence from John Calvin to B. B. Warfield and the rationale for this cessationistic polemic.⁶¹ Warfield asserted that miracles were “part of the credentials of the apostles as the authoritative agents of God in founding the church. Their function confined them distinctively to the Apostolic Church and they necessarily passed away with it.”⁶² B. B. Warfield goes on to claim the charismata ceased with the close of the canon around late first or early second century based on two evidences; first, his a priori assumption that apostles and prophecy were linked to the New Testament canon which was now complete making the former no longer necessary, and second, his contention that the history of the post-apostolic church reveals the cessation of prophecy.⁶³

Warfield’s thought is primary in his book because he represents the culmination of historical thought concerning cessationism and has spent considerable time defending his view.⁶⁴ Henry Lederle has Warfield dating the cessation of the age of miracles at 150 A.D. when the last person upon whom apostolic hands were laid died or the closing of the canon or list of accepted books of Scripture in the fourth century.⁶⁵ Ruthven goes head to head with Warfield and dismantles each cessationistic argument one by one using an

⁶⁰Chrysostom, *Homilies on First Corinthians* vol. 12 of *Nicene and Post-Nicene Fathers of the Christian Church*, 2nd Series, eds. Philip Schaff and Henry Wace (Grand Rapids: Eerdmans, 1978), 168.

⁶¹Ruthven, *On the Cessation*, 8.

⁶²B. B. Warfield, *Counterfeit Miracles* (New York: Charles Scribners’ Sons, 1918), 193.

⁶³Gary Steven Shogren, “Christian Prophecy and Canon in the Second Century: A response to B. B. Warfield,” *Journal of the Evangelical Society* 40:4 (1997), 609-610.

⁶⁴Ruthven, 8.

⁶⁵Henry I. Lederle, *Theology With Spirit* (Tulsa, OK: Word and Spirit Press, 2010), 41.

onslaught of scriptural and historical evidence for the continuation of the charismata. It is the researcher's view that countless people have died due to sickness and disease prematurely because many in the church has believed in the doctrine of cessationism. The remainder of this section is committed to prove the Charismata was and is in the 'continuing' plan of God and has been in operation since the first century church.

Jesus said to His disciples in His earthly ministry, "Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father" (Jn 14:12). The "works" Jesus is referring to are healings and miracles and they were to "continue" in and through His body made up of individual believers. It is "believers" that lay hands on the sick and the sick recover (Mk 16:18b). The church must be a charismatic community whose life is utterly dependent on the presence and power of the Holy Spirit.⁶⁶ "It was John Chrysostom who plainly alleges miracles as undeniably and notoriously occurring in his own days."⁶⁷ Chrysostom had cessationistic tendencies, but could not deny that there were miracles in his day which gave a clear indication that the miracles he witnessed were undeniable. Morton Kelsey states, "For nearly three centuries this healing, centrally experienced, was an indispensable ingredient of Christian life."⁶⁸ The early church had experienced three hundred years of signs, wonders and miracles at that point in history. F. F. Bruce

⁶⁶Jason Vickers, *Minding the Good Ground: A Theology for Church Renewal* (Waco TX, Baylor Press, 2011), 49.

⁶⁷Thomas Boys, *The Suppressed Evidence* (London: Hamilton, Adams, and Co.), 26.

⁶⁸Kelsey, *Healing & Christianity*, 154.

describes the early church Christian Community in Acts as “Spirit-filled and Spirit-led, so much so that its voice is the voice of the Spirit.”⁶⁹

Kelsey uses the word “indispensable” because the power of God is absolutely essential for the advancement of the Kingdom of God. Graham H. Twelftree, in his work, *Jesus the Miracles Worker* assert, “What is now seen as Christianity, at least in Western traditional churches, as primarily words and propositions requiring assent and further propagation will have to be replaced by a Christianity that involves and is dominated by understanding God’s numinous power to be borne uniquely in Jesus and also in his followers in the working of miracles.”⁷⁰

The cessationist church has tried and failed to advance the Kingdom of God without the King’s power and authority. Healing is not peripheral but *central* to the gospel. Church history is filled with the testimony of God’s power. Paul said, “I am not ashamed of the Gospel for it is the power of God unto salvation” (Rom 1:16). The word power is *dunamis* which means, miraculous power. It is this power that is necessary to advance the Kingdom of God on the earth. Dr. Gordon Fee of Regent College said, “What Jesus began both to do and say is now the ministry He has left His church until He comes again. The mission is that of Jesus Himself, God’s Kingdom as having come as good news to the poor.”⁷¹

⁶⁹F. F. Bruce, *The Book of Acts*, of the *New International Commentary of the New Testament* (Grand Rapids, MI: Eerdmans, 1988), 13.

⁷⁰Graham H. Twelftree, *Jesus the Miracle Worker: A Historical and Theological Study* (Downers Grove, IL: InterVarsity Press, 1999), 293-313.

⁷¹Gordan Fee, *Paul the Spirit and the People of God* (Peabody, MA: Hendrickson Publishers, 1996), 180.

Attempts to Preserve Charismata

There are many men and women of God in church history who lived a life “preserving” and “cultivating” the gifts of the Holy Spirit including healing. Justin Martyr lived in the first century and was obviously familiar with the supernatural power of God. In his work, *The Second Apology of Justin*, he speaks of the ability of Christians in his day to cast out demons and minister healing. He writes, “For numberless demoniacs throughout the whole world, and in your city, many of our Christians exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed and do heal, rendering helpless and driving the possessing devils out of the men.”⁷² Here Justin is declaring loud and clear that believers are taking authority over demons, and casting them out in Jesus Name. If believers had the authority to cast out demons, the authority to heal the sick was present as well. Healing of physical illness was seen in this period as telling evidence that the Spirit of Christ was present and at work among Christians.⁷³ It is the author’s view that this standard should be reinstated in the church because it is essentially what Jesus said, “These signs will follow they that believe. . . they will lay hands on the sick and they will recover” (Mk 16:18b).

Theophilus of Antioch specified the physical healing of human beings he had witnessed as evidence that the resurrection was beginning to work in them and death being put to flight.⁷⁴ Justin Martyr founded a disciple–training school over a house in

⁷²Justin Martyr, *The Second Apology of Justin* vol. 1 of *The Ante-Nicene Christian Library*, eds. Rev. Alexander Roberts and James Donaldson (Edinburgh: T & T Clark, 1874), 190.

⁷³Kelsey, 149.

⁷⁴*Ibid.*

Rome, and documented current signs and wonders.⁷⁵ This is further proof healing the sick is intended to be normative in the life of every believer. These are men who have pursued God in the secret place and Jesus said, “. . . when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you” (Mt 6:6). The reward is a life of intimacy with the Father and releasing His will into earthly situations which is manifested as signs, wonders, and miracles. Justin Martyr in starting a discipleship training school was following the pattern of Jesus in making disciples. History is filled with examples of healing proving the continuation of the Charismata. Church history is filled with traces of the miraculous because miracles did not cease with the death of the last apostle or the closing of the canon.

Irenaeus, bishop of Lyons, is best known for his writings against Gnosticism and other major heresies of his day. In his work *Against Heresies*, Irenaeus says, “For some do certainly and truly drive out devils, so that those who have been thus cleansed from evil spirits frequently both believe in Christ, and join themselves to the church. . . . Others still heal the sick by laying their hands upon them, and they are made whole.”⁷⁶ Irenaeus understood the primary purpose of the miraculous which is to cause people to believe, repent, and come into the family of God. He writes further on the subject:

Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform [miracles]. . . . Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. . . the dead even have been raised up, and remained among us for many years. . . . It is not

⁷⁵Synan, *The Century*, 416.

⁷⁶Hyatt, 12.

possible to name the number of the gifts which the Church. . . has received from God, in the name of Jesus Christ.⁷⁷

Jesus made a statement in reference to miracles and repentance, "Woe to you, Korazin! Woe to you, Bethsaida! For if the 'miracles that were performed in you' had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes" (Lk 10:13). Jesus in this statement reveals one primary purpose of the miraculous and that is to cause people to repent and turn to God. The Apostle Paul says in Romans 2:4, ". . . do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance ? When the sick and diseased are healed, the kindness of God is revealed to them and they turn to Him and repent.

The miraculous gifts of the Holy Spirit practically disappeared from the institutional church and now appeared among the Monastics.⁷⁸ The ascent of Constantine to power appeared to be a blessing to the church, but had its curses as well. The church's rise to earthly affluence meant the diminishing of the charismata as a vital part of its corporate life and ministry.⁷⁹ The church became institutionalized in that the clergy were the only ones that got to play. There was a shift in who could move in the gifts of the Holy Spirit. The laity who once enjoyed spontaneous worship and operating in the gifts of the Spirit, found it was now reserved for the clergy.⁸⁰ There is still a lingering mindset

⁷⁷Irenaeus, "Heresies," 2 32 4, in *The Ante-Nicene Fathers, Volume I: The Apostolic Fathers with Justin Martyr and Irenaeus*. ed. A. Roberts, J. Donaldson & A. C. Coxe (Buffalo, NY: Christian Literature Company, 1885), 409.

⁷⁸Hyatt, 39.

⁷⁹Ibid., 36.

⁸⁰Hyatt, 35.

in the church today that the clergy are the gifted ones and the qualified ones to healing the sick, when in reality the words of Jesus have never been revoked, “believers lay hands on the sick and they recover”(Mk 16:18b). Every believer gets to participate in the commission that Jesus gave to His disciples. This time in church history marked a period where the great commission Jesus gave his disciples involving “healing the sick, cleansing the lepers, and raising the dead,” gave way to “form without power” (2 Tim 3:5).

There were a group of believers that contributed to the preservation of healing in church history called the Monastics. The Monastics were devout believers who lived ascetic lives in an effort to experience the presence and power of God and to avoid the contamination and corruption of the church and the world.⁸¹ This group was known to have spoken in tongues in second century Italy.⁸² This means that when John the Apostle died, people were still speaking in tongues, when the canon of Scripture was closed, people were still speaking in tongues and healing the sick. Sometime between A.D. 156 and A.D. 172, Montanus appeared as a voice in the wilderness of Asia Minor. He came with a demand for a higher standard and a great discipline and strong separation of the church from the world.⁸³

Hilarion who lived in the 3rd century accepted the ascetic lifestyle as well and many miracles were performed through him thus Jerome, who knew him personally, says, “Time would fail me if I wished to relate all the miracles which were wrought by

⁸¹Hyatt, 39.

⁸²Vinson Synan, *The Holiness Pentecostal Tradition* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 110.

⁸³Shelley L. Bruce, *Church History In Plain Language* (Nashville, TN: Thomas Nelson Publishers, 1995), 65.

him”⁸⁴ Here is another man who chose complete devotion to God rather than the corruption of the church and the world, and as a result, moved in the power of God. Gregory the Great who lived in the 5th century told of miracles in his day. In his *Dialogues*, Gregory records many miracles of which he had personal knowledge, including the raising of the dead.⁸⁵ The monks gave themselves, in complete devotion to God, to study, prayer and meditation.⁸⁶ The result is the love and power of God will flowing through them. The Monastics moved in power and were known for it. The reality is that if through these conditions such as prayer, study, and mediation done by the Monastics produced the gifts of the Spirit in their lives which provides further evidence that the Charismata has not ceased! God is no respecter of persons and so what was available to the Monastics is available to all believers.

The Monastic ideal struck imperial Christianity with unprecedented power, and during the fourth and fifth centuries it swelled into a movement affecting all levels of the Christian population.⁸⁷ Up to this point, there has been no sign whatsoever that the Charismata have ceased but rather has continued long past the first century church. Signs, wonders, and miracles have continued to be part of the full gospel preached. In every century the Holy Spirit has unceasingly given the gifts needed to build and protect the body of Christ.⁸⁸ Paul said to the church at Corinth, “My message and my preaching were

⁸⁴Jerome, “The Life of Saint Hilarion,” *Nicene and Post-Nicene Fathers of the Christian Church*, eds. Philip Schaff and Henry Wace (Grand Rapids: Eerdmans, 1978), 309.

⁸⁵Hyatt, 49.

⁸⁶Ibid., 39.

⁸⁷Bruce, *Church History*, 119.

⁸⁸F. Martin, Burgess M. Stanley and Van Der Mass M. Eduard, *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2003), 697.

not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power" (1 Cor 2:4).

There are pockets of healing through the remaining centuries until today revealing irrefutable proof that the Charismata has not ceased and healing is to be normative in the life of every believer. Hildegard of Bingen (1098-1179) experienced ecstatic visions, gifts of tears and compunction, wisdom, knowledge, prophecy and numerous other acts attributed to her. She had a significant impact in reforming the medieval church.⁸⁹ This testimony is a legitimate example of how the 'power of God' will bring change and transformation to earthly situations.

Bonaventure reports that Francis of Assisi, while an unskilled speaker, is empowered by the Holy Spirit while ministering. Where he goes, sign, wonders and miracles follow.⁹⁰ Where ever Jesus preached and taught the Word of God, signs, wonders and miracles always accompanied the Word as if God was illustrating what was being taught. Hebrews 13:8 says, "Jesus is the same yesterday today and forever," and He lives in His church made up of individual believers. The plan of God is for the church to continue His work of expanding the Kingdom of God through signs, wonders and miracles.

There are periods of great revival in church history accompanied with signs, wonders and miracles where devils are cast out and sick are healed in Jesus name. Each revival has men and women who have plowed the spiritual soil of the land and they did this through prayer, fasting, and crying out to God. 2 Chronicles 7:14 says, "If my people who are called by my name will humble themselves and pray, turn from their wicked

⁸⁹Burgess & Eduard, *Pentecostal Dictionary*, 1234.

⁹⁰Ibid., 1235.

ways, then I will hear from Heaven and heal their land.” George Whitefield (1714-1770), a powerful preacher during the Great Awakening was known for signs and wonders to follow the preaching of the Word.⁹¹ This excerpt from George Whitfield’s journals gives evidence of the continuation of the charismata:

Look where I would, most were drowned in tears. Some were struck pale as death, others wringing their hands, others lying on the ground, others sinking into the arms of their friends, and most lifting up their eyes to heaven and crying out to God.⁹²

This is consistent with Jesus and the disciples during the time of the early church where signs and wonders would follow and among the signs and wonders were healings.

This is the normative model for preaching the Word of God where God “demonstrates” the Word that is preached. The Holy Spirit is necessary as He always seeks to bring glory to Jesus.⁹³ Charles Finney (1792-1873) was converted at the age of twenty nine and became, perhaps, one of the most successful evangelists of modern times. Although Finney did not practice praying for the sick, there were scattered reports of miraculous healings through his ministry.⁹⁴ The power of God came through his ministry in such a way people would just be miraculously healed without specific prayer or the laying on of hands. Finney would send a team ahead of him to pray for the area where he was going. This was a significant strategy he would use to “break up the fallow ground” before he entered the land, and this strategy brought about great results. The results of his ministry wherever he would go were predominantly repentance.

⁹¹Hyatt, 115.

⁹²George Whitfield, *George Whitfield’s Journals* (London: The Banner of Truth Trust, 1965), 425.

⁹³Derek Prince, *Rules of Engagement: Preparing for Your Role in the Spiritual Battle* (Grand Rapids, MI: Chosen Books, 2006), 101.

⁹⁴Hyatt, 136.

One of the great revivals that spread the Pentecostal message around the world is the Azusa Street revival which was birthed in April 14, 1906. There are a number of men that could be mentioned at this point who were used to usher in the revival such as John Wesley and Charles Parham, but it is William Seymour that will receive attention on this great move of God for the purpose of this document. Charles Parham preached concerning the baptism in the Holy Spirit and speaking in tongues, as a result, William Seymour hungered for what Parham preached. Seymour says with his own words:

Before I met Parham, such a hunger to have more of God was in my heart that I prayed for five hours a day for two and a half years. I got to Los Angeles, and there the hunger was not less but more. I prayed, ‘God what can I do?’ The Spirit said, ‘Pray more.’ ‘But Lord, I am praying five hours a day now.’ I increased my hours of prayer to seven, and prayed on for a year and a half more. I prayed to God to give what Parham preached, and power of God like the apostles had.⁹⁵

It was this hunger and determination that eventually sparked one of the greatest revivals in church history that would have a worldwide impact. When the Holy Spirit was poured out on the Azusa mission, “Men and women would shout, weep, dance, fall into trances, speak and sing in tongues, and interpret their message into English.”⁹⁶ The charismata were in full operation during the meetings as the Spirit would lead. “Reports from the *Apostolic Faith* published at the mission indicated that hundreds were speaking with tongues in addition to the numbers saved, sanctified, and ‘healed.’”⁹⁷ One of the primary characteristics of the revival that caught national attention was speaking in tongues, however it is worth mentioning for the purpose of this document

⁹⁵John G. Lake, *Spiritual Hunger/The God-Men* (Dallas: Christ for the Nations, 1980), 13.

⁹⁶Vinson Synan, *The Holiness Pentecostal Tradition* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1997), 98.

⁹⁷Synan, *Pentecostal Tradition*, 99

that healing was part of the fruit of the Azusa Street revival. The revival continued unabated for about three years. During this period, the Azusa St. Mission was a key instrument in dispersing Pentecostalism around the world.”⁹⁸

The Healing Revival from 1909-1965, William Branham is normally recognized as the person God used to initiate the Healing Revival of the late forties and early fifties.⁹⁹ Branham operated in a particularly powerful ministry of the word of knowledge where he would often share intimate details of a person’s life.¹⁰⁰ Receiving words of knowledge is a powerful way that God uses to bring healing to people or open the door for the person to better receive healing. Another significant name in the healing revival was Oral Roberts who was miraculously healed of advance tuberculosis and God spoke to him at that time saying, “I have called you to take my healing power to your generation.”¹⁰¹ Thousands were healed through Roberts’ ministry. In 1965 Roberts chartered his Oral Roberts University in Tulsa, where “teaching, preaching, and healing” would be emphasized in all classes.¹⁰² The Ministries of William Braham and Oral Roberts signaled the beginning of a significant era of healing evangelism. Almost immediately, a host of other evangelists began reporting miraculous healings and other supernatural phenomena in their meetings including A.A Allen, Jack Coe, T. L. Osborn, William Freeman, W.V. Grant, Kenneth Hagin, and many other evangelists.¹⁰³ The

⁹⁸Hyatt, 158.

⁹⁹Ibid., 181.

¹⁰⁰Ibid., 182.

¹⁰¹Ibid., 182-183.

¹⁰²Synan, *Century of the Holy Spirit*, 370.

¹⁰³Hyatt, 183.

revivals were attended by great spiritual power which was, perhaps, the key to their success.¹⁰⁴

In the early church, signs, wonders, and miracles helped accelerate the expansion of the Kingdom of God. These power manifestations of God never ceased with the death of the last apostle or the closing of the canon, but have continued through the history of the church. The Charismata is very much alive and well in the church. Healing the sick has been normative in the lives of average believers since the time of Jesus until today. The world today is desperate for an experience with a very real God. We live in an age where the church of Jesus Christ has a form of godliness but devoid of power due to bad theology and identity crisis. T. L. Osborn addresses some of the bad theology that is in the church in his book *Healing the Sick*, he says, “Once people are fully convinced that God wants to heal them and that it is not God’s will for them to be sick, they almost always receive healing when prayed for, if not before. Knowing God’s will concerning sickness provides the ground on which perfect faith can act.”¹⁰⁵

Andrew Murray in his book *Absolute Surrender* asserts, “As we look round about on the church we see so many indications of feebleness and of failure and of sin and of shortcoming, that we are compelled to ask why is it? Is there any necessity for the church of Christi to be living in such a low state? Or is it actually possible that God’s people should be living always in the joy and strength of their God?”¹⁰⁶ This researcher agrees with the powerful prayer that Dutch Sheets prayed in his book, *Intercessory Prayer*,

¹⁰⁴Ibid., 135.

¹⁰⁵T. L Osborn, *Healing the Sick* (Tulsa, OK: Harrison House Inc., 1992), 1.

¹⁰⁶Andrew Murray, *Absolute Surrender* (Radford, VA: Wilder Publications, 2008), 81.

“Awaken us to our destiny, Lord!”¹⁰⁷ Randy Clark has seen this crisis and has developed the Christian Healing Certification Program to train, equip, and deploy believers into the world to fulfill the original commission Jesus gave to His disciples to “heal the sick, cleanse the lepers, and raise the dead,” to take the Full Gospel to the world through signs, wonders, and miracles. Healing is normative for all believers and has been throughout the history of the church and today.

Theological Foundation

Now that the Biblical Foundation and the Historical Foundation have been laid for the project, a theological foundation is delineated to conclude the chapter. To lay a strong Theological Foundation several theological topics are presented. The first theological topic is how the Kingdom of God brought the power of God. The second theological topic is the problem of the kingdom a cessationistic critique, and the final topic is the commission accounts advancing the Kingdom of God.

The Power of God

The New Testament teaches that Jesus’ earthly mission was to inaugurate the Kingdom of God in the lives of believers, beginning with His disciples and their converts and continuing until the end of the age.”¹⁰⁸ It was Jesus who initiated the discipleship process, asked them to leave all and follow Him (Mk 10:28), and share in His burdens.

¹⁰⁷Dutch Sheets, *Intercessory Prayer: How God Can Use Your Prayers to Move Heaven and Earth* (Ventura CA: Regal Books, 1996), 33.

¹⁰⁸Ruthven, *Cessation*, 175.

He taught them directly and by modeling in daily life's varied circumstances (*e.g.* on the road, in public teachings, ministry situations, and private times).¹⁰⁹

It was the Spirit that gave the disciples remarkable gifts. People did not merely hear the Gospel preached, but they saw it in action and were moved to respond.¹¹⁰ The Kingdom of God is referenced to 137 times in the New Testament, 95 of the 137 times or 75% focus on entering or remaining in the Kingdom”¹¹¹ The church of Jesus Christ, His body, is commissioned to continue His work that He began while on the earth. Jesus said something that was revolutionary to the minds of His disciples when He was asked by the Pharisees when the kingdom of God would come, Jesus replied, “The kingdom of God does not come with your careful observation, nor will people say, ‘Here it is,’ or ‘there it is,’ because the kingdom of God is within you” (Lk 17:20-21). “The Kingdom of God means primarily the rule of God, the divine kingly authority.”¹¹² The disciple's prayer comes alive now with the revelation that the Kingdom is within believers. When the disciples asked Jesus to teach them to pray, part of the prayer was this when addressing the Father, “. . . your kingdom come, your will be done on earth as it is in heaven” (Mt 6:10). Now, because of the work of Jesus on the Cross, the Kingdom has invaded earth with the ‘atmosphere’ of Heaven which is filled with power. This same Kingdom resides in Christ's body the church as believers are the temple of the Holy Spirit (1 Cor 6:17).

¹⁰⁹David Augsburg, “Discipleship,” in *Global Dictionary of Theology*, William A. Dyrness and Veli-Matti Karkkainen, eds. (Downers Grove, IL: InterVarsity Press, 2008), 236.

¹¹⁰Michael Green, *Evangelism in the Early Church* (Grand Rapids, MI: William B. Eerdmans Publishing, 2003), 26.

¹¹¹Jon Ruthven, “DMin Class Notes” for UTS Phase 2, January, 2012.

¹¹²Harrison F. Everett, *Baker's Dictionary of Theology* (Grand Rapids, MI: Baker's Book House, 1960), 310.

Jesus said when He began His earthly ministry, “Repent for the Kingdom of God is at hand” which means the Kingdom is here (Mt 4:17) Jesus came in power and might! “Christ will exercise this rule until he has subdued all that is hostile to God.”¹¹³ These experiences—miracles, healing, prophecy, words of knowledge, and signs and wonders—do well to convince people of the reality of the existence of God and the truthfulness of His word.¹¹⁴

The arrival of Jesus on the earth was an act of war against the opposing kingdom of darkness. Jesus came not without resistance as there were many attempts upon His life. A good summary statement concerning His earthly ministry is Acts 10:38, “You know Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.” Ruthven in his rebuttal to B.B. Warfield, a renowned cessationist, says concerning the Kingdom of God, “. . . miracles manifest the essential core activity of His mission: to displace the physical and spiritual ruin of the demonic kingdom by the wholeness of the Kingdom of God.”¹¹⁵ “The King is here. Satan’s kingdom is now being assaulted and his authority broken.”¹¹⁶ The Kingdom of God has come to overthrow the opposing Kingdom of darkness that has wreaked havoc upon earth in opposition to God.

One fruit of the Kingdom of God is healing the sick which Randy teaches about in the Christian Healing Certification Program. Jesus told His 12 disciples to “Heal the sick

¹¹³Ibid., 310.

¹¹⁴Stephen D. Elliot, “By the Powers of Signs and Wonders: The Role of the Miraculous in Conversions in Canadian-Based Alpha Courses” (D.Min. diss., Asbury Theological Seminary, 2007), x.

¹¹⁵Ruthven, *Cessation*, 101.

¹¹⁶Don Williams, “Coming Out of the Hangar,” *The Kingdom and the Power*, G. Grieg and K. Springer, eds. (Ventura, CA.: Regal Books, 1993), 182.

who are there and tell them, ‘The kingdom of God is near you.’” (Lk 10:9). Jesus tells them to ‘demonstrate’ the Kingdom by healing them, then tell them the Kingdom is near you. Essentially Jesus made it a show and tell gospel! Jesus said in Matthew 10:7-8, “As you go, preach this message: ‘The kingdom of heaven is near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.” In Luke 10 Jesus gives the disciples instructions to heal the sick, then ‘tell them’ the Kingdom is near, whereas in Matthew 10, Jesus tells them to preach this message, then heal the sick. . . .” So either way the people will hear the message and will also experience the love and power of God through a demonstration. “When Jesus sent out the Twelve and afterwards the 70, it was not to save souls, but to preach the Kingdom of God, heal the sick, demonstrate the power of God to reclaim and advance His Kingdom.”¹¹⁷ These temporal missions that Jesus gave His disciples were a picture of what the church would do once she was born on the day of Pentecost. Jesus was training them for the larger assignment of leading the church in its inception.

The apostle Paul follows the model of Jesus. Paul said, “My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power” (1 Cor 2:4). “The Kingdom of God is defined as *dunamis* where healings, exorcisms, signs and wonders occur.”¹¹⁸ We see Jesus demonstrating the Kingdom in Mathew 9:35, “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.” This is the Kingdom of God that Jesus ushered in His earthly ministry.

¹¹⁷Kirk Bottomly, “Following Christ’s Example,” *The Kingdom and the Power*, G. Grieg and K. Springer, eds. (Ventura, Calif.: Regal Books, 1993), 182.

¹¹⁸Ruthven, *DMin Class Notes*, 16.

Ruthven makes this statement concerning the Kingdom of God, “The whole reason the NT was written was for our involvement in the Kingdom of God. The nature of the Kingdom is expressed in the typical way God reveals himself: in divine power.”¹¹⁹

The Cessationistic Critique

John Wimber, who eventually became the overseer of the Vineyard Christian Fellowships, a major charismatic denomination one day asked a Baptist pastor a question, he asked, “When do we get to do the stuff?”¹²⁰ The ‘stuff’ he was referring to was healing the sick and casting out demons. “Oh,” replied the pastor, “We don’t do the stuff. We believe they did it back in biblical days, but we don’t do it today.”¹²¹ I agree with William De Arteaga’s statement in his book, *Forging a Renewed Hebraic and Pauline Christianity*, he said, “Sadly, even after a century of Pentecostalism and powerful healing ministries such as Oral Roberts and Agnes Sanford, and waves of Spirit-filled revivals in various sections of Christendom, many Christian churches and whole denominations still do not “do the stuff.”¹²² Speaking of the early church moving in miracles, in his *Systematic Theology* book, L. Berkhof said, “This extraordinary condition, however, soon made way to the ‘usual one,’ in which the church carries on its work by the ordinary means.”¹²³ Berkhof furthers his line of thinking, “There is no Scriptural ground for the

¹¹⁹Ruthven, *What’ Wrong*, 149.

¹²⁰William L. De Arteaga, “Forging a Renewed Hebraic and Pauline Christianity,” manuscript, n.d.

¹²¹*Ibid.*, 3.

¹²²*Ibid.*

¹²³Berkhof L, *Systematic Theology* (Grand Rapids, MI: WM. B. Eerdmans Publishing Co., 1941), 601.

idea that the charism of healing was intended to be continued in the church of all ages.”¹²⁴ Berkhof takes the approach that miracles in Scripture were intended as a mark or a credential of divine revelation, and served to attest and confirm the message of the early preachers of the gospel.¹²⁵ He then denies a more charismatic understanding of the gospel when he says, “as such they (the miracles) naturally ceased when the period of special revelation (the Bible) came to an end.”¹²⁶

It is very clear that the charism of healing was intended to continue in the church of all ages. Jesus said, “. . . believers lay hands on the sick and they recover” (Mk 16:18b). If Jesus said Apostles lay hands on the sick and they recover, then there would be limited healing today through the Apostolic office as the office of Apostle is still for today , but Jesus did not say Apostles, He said, believers lay hands on the sick and they recover. In the book of James 5:14-15, it says “Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up.” James never said, “call for the Apostles or the early preachers,” but call for the Elders. The word for “elders” is πρεσβύτερος , which means, elderly, older, and as a noun, a senior.”¹²⁷ One thing that is clear is an Elder’ is a believer not an apostle, who is more mature in the faith than those who are new in the Lord. James was writing to new believers and the sick needed the faith of the Elders to get them healed as, “the prayer of faith will save (heal) the sick” (Jas 5:15).

¹²⁴Ibid.

¹²⁵Ibid.

¹²⁶Ibid.

¹²⁷E-Sword Software

When Berkhof said the miracles ceased with the special revelation, he was referring to the closing of the canon of Scripture. The Bible was not to be finally compiled and universally accepted until the 4th Century.¹²⁸ So based upon Berkhof's statement concerning miracles ceasing after special revelation had come, there were many miracles taking place all the way up to the 4th century and they ceased then. Church history proves this is not the case. "Many monks gained notoriety for their power in prayer and their ability to produce healing, deliverance, from demonic oppression and other miraculous phenomena."¹²⁹ Berkhof fails to realize the connection between the apostles and future believers in Matthew 28:20 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Jesus was training the twelve for roughly three and one half years so they could train new believers in 'everything' Jesus taught them. The word everything represents all the teaching the apostles received from Jesus in His earthly ministry. This would include commands like Mat. 10: 7-8, "As you go, preach this message: 'The kingdom of heaven is near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give," or "whatever city you are in, heal the sick there and tell them the kingdom is near you" (Lk 10:8-9). Jesus instructed His disciples to advance His Kingdom through a show and tell gospel, preaching and demonstrating the power and of God and it worked! If it worked then, how much more does the church and the world need a Gospel of power today. There is an old saying, "If it ain't broke don't fix it."

¹²⁸De Arteaga, manuscript.

¹²⁹Hyatt, 39

Jesus said to His disciples, “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father” (Jn 14:12). George Ladd in his book, *A Theology of the New Testament* said, “These greater works are surely in the spiritual realm and not in the physical realm. No man can perform a physical work greater than raising the dead to life as Jesus did with Lazarus, even then he had been dead for four days.”¹³⁰ He goes on to say the ‘greater works’ are the transformation of lives through the preaching of the gospel.¹³¹ B. B. Warfield takes a similar view that the greater works refer to spiritual works which refer to spreading the Gospel to the world.¹³² Jesus told His disciples that it was better that He go to be with the Father so that the *dunamis* power of the Holy Spirit could be poured out to empower them (John 16:7) “Jesus view this arrangement (i.e., the Spirit doing His works through believers) as being more advantageous to the church and her ministry than was His own earthly presence.”¹³³

This is a good place to bring up a famous deacon named Stephen. Luke says, “Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people” (Acts 6:8). The Greek implies that Stephen did mega miracles. Although we do not know specifically what the miracles were, the implication is they were amazing! Peter decides one day to go for a walk when his shadow would be the longest because of the sun and people were getting healed while he was passing by. Luke

¹³⁰George Eldon Ladd, *A Theology of The New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1974), 297.

¹³¹Ibid.

¹³²Ruthven, *Cessation*, 92.

¹³³Walter R. Bodine, “Power Ministry in the Epistles,” *The Kingdom and the Power*, G. Grieg and K. Springer, eds. (Ventura, CA: Regal Books, 1993), 199.

says, “. . . people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by” (Acts 5:15). These are noteworthy miracles done through Stephen and Peter, but it is the same Spirit in them (and us) who performed miracles through Jesus. The Holy Spirit enabling all believers to do the works that Jesus did advances the kingdom of God much faster than Jesus in His earthly ministry. So it is true the miracles of Jesus are being performed on a much larger scale because they are being done through many and not just Jesus while on the earth.

Floyd Barackman in his book, *Practical Christian Theology* says, “Although the church began on Pentecost, a number of years passed before the permanent pattern and character of the new age was established. For this reason, we should be cautious in seeking for or adopting a work of the Holy Spirit that was characteristic in ‘those days.’”¹³⁴ You heard it here first! Yes, we are warned here by Barackman to be cautious in pursuing the work of the Holy Spirit that the disciples operated in the first century church. This also means we should be cautious in pursuing the results they were getting. Philip did mighty works in Samaria where people were experiencing the miraculous and demons were shrieking as they were leaving people and Luke says, “there was great joy in that city” (Acts 8:8). Joy is a precious commodity of heaven so much so that it was joy that motivated Jesus to endure the cross and now we are advised to not pursue this “means” of Joy for ourselves as believers and for whatever city we are in (Heb 12:2). Roy Aldrich explains the signs and wonders in the book at Acts, he says, “. . . these public miracles were intended to be temporary is proved simply by the historical fact that

¹³⁴Floyd Barackman, *Practical Christian Theology* (Binghamton, NY: Practical Press, 1981), 167.

they were temporary. . . .”¹³⁵ History is filled with signs, wonders, and miracles! They could read of Justin Martyr who testified that Christians in the second century were exercising authority over demons and sickness. They could read about the latter part of Augustine’s life where he saw miracles right before his eyes.¹³⁶ These men more than likely got some of their theology from the early writings of Augustine before his experiences with the supernatural.

Luther and other reformers of his day were major contributors to the wide-spread belief in a theory of the cessation of miracles.”¹³⁷ Luther took a bold step by posting the 95 thesis on the door of the church in Wittenburg, Germany on October 31, 1517 against the Roman Catholic church where a major rift opened in Christendom.¹³⁸ Even though he took this bold step because of his disagreement with the church concerning the buying and selling of indulgences and works-based theology, he still contributed to cessationism. The Roman Catholic Church was claiming and actually having miracles in the church through means of course that Luther did not like. “The Catholics were constantly appealing to their miracles to prove the validity of their doctrine against the Protestant Revolt”¹³⁹ When the Catholic Church challenged Luther to prove by miracles his own authority, Luther took refuge in the authority of Scripture.¹⁴⁰ Then Luther makes a statement that has caused a massive ripple effect in Protestant theology, he said,

¹³⁵Barackman, *Practical Christian Theology*, 168.

¹³⁶Hyatt, 46.

¹³⁷Ibid., 78.

¹³⁸Ibid., 75.

¹³⁹Ruthven, *What’s Wrong*, 20

¹⁴⁰Hyatt, 78.

“Miracles were particularly suited to the apostolic age and were no longer necessary to vindicate the authority of the one who stands on the side of Scripture.”¹⁴¹ Luther being a father in a sense of the Protestant Reformation would have tremendous influence on the fruit of the reformation.

John Calvin, a reformer, raised an argument with his adversaries the Roman Catholics, reasoning that the reformers did not have miracles to prove their doctrine was correct. Their absence of miracles proved the Protestants had the right doctrine after all!¹⁴² Makes you wonder if this is why when a miracle actually happens people in the church are not excited about it or are trying to come up with a reason why it happened. Calvin added to the problem by agreeing with their Catholic opponents that miracles only existed to prove doctrine and glorify saints, instead of being a normal part of a believer's life. He consigned true miracles to the New Testament era, while dismissing Catholic claims as lying wonders, empowered by the Anti-Christ.¹⁴³ Calvin adds, “The Holy Spirit, according does not give new and unheard-of revelations.”¹⁴⁴

B.B. Warfield picked up on this powerless scholarship and developed it further with the publication of *Counterfeit Miracles* while a professor at Princeton in 1918.¹⁴⁵ Then Warfield draws a conclusion which has deadly consequences to thousands of Christians who believe it, “. . . Warfield declared that the Lord had not performed a single

¹⁴¹Ibid.

¹⁴²Ruthven, *What's Wrong*, 20.

¹⁴³Ibid., 22.

¹⁴⁴John Calvin, *Institutes of the Christian Religion* (Bellingham, WA: Logos Research Systems, 1997), I ix 1.

¹⁴⁵Warfield, *Counterfeit Miracles*, 23-24.

miracle on earth since the death of the original twelve apostles and those directly associated with them.”¹⁴⁶ Ruthven says it best here, “For Protestants then miracles were an oxymoron, they were completely off the table! They just didn’t happen anymore. Well, pretty much, theologically they couldn’t happen.”¹⁴⁷

The roots of cessationism are being exposed and uprooted as truth prevails, truth that is revealed from the Word of God and church history. Signs, wonders, and miracles are undeniably in both! Miracles are like sign language from God.”¹⁴⁸ The signs, wonders, and miracles are God communicating with us and they are messages for us to receive. “Signs and wonders are not in any way restricted to the apostles and their immediate associates, because signs and wonders denote, healing, deliverance, from demons and spiritual gifts were practiced by all believers through the early church according to the New Testament.”¹⁴⁹ The apostle Paul speaks of gifts of healing, and working of miracles in 1 Cor. 12-14. Paul gives the implication that miracles were being performed through the church of Galatia, “Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard? (Gal 3:5). Larry W. Hurtado asserts the Holy Spirit is a divine person to be

¹⁴⁶Hyatt, 79.

¹⁴⁷Ruthven, *What’s Wrong*, 22.

¹⁴⁸Pastor Tony Kemp shared this with me personally.

¹⁴⁹Gary S. Greig, “The Purpose of Signs and Wonders in the New Testament,” *The Kingdom and the Power*, G. Grieg and K. Springer, eds. (Ventura, CA: Regal Books, 1993), 143.

experienced.¹⁵⁰ It was the testimony of the Apostle Paul that miracles occurred wherever he proclaimed the good news and those remained essential to the life of the church.¹⁵¹

Ruthven gives a sobering but very accurate statement concerning Protestant Theology, he says, “Traditional Protestantism doubts that the commissions to the 12 and the 72 have anything to do with Christians today.”¹⁵² The question arises from this line of thinking, why did Jesus’ commission the 12 and the 70 to go and heal the sick and cast out devils? It is strange to think that Jesus’ bringing the Kingdom to earth to ‘rule’ and then His Kingdom only rules for a century or two, then the kingdom of darkness is passed the baton once again and free to rule. All the sickness, disease and demons that Jesus and His disciples, defeated and crushed at the appointed time “were then free again to rule the entire human race.”¹⁵³

To strip the church of power through bad Protestant Theology is to nullify the victory Jesus won at both the whipping post and the cross. Mat 8:17 says, “. . . Jesus took our sicknesses and disease. . .,” and now the church thinks they (sickness and disease) are tools in God’s hand to help us grow. This ridiculous mindset would lead the church to believe then that the more sick a person is, the more they can grow in their walk with God! So the person in the hospital bed with stage four pancreatic cancer on a morphine drip is growing in God more than the one with diabetes. This is the collateral damage of cessationism. A. B. Simpson said in his book *The Gospel of Healing*, “Jesus Christ has surely ‘borne away’ and ‘carried off’ our sicknesses and yes, even our pains, so that

¹⁵⁰Larry W. Hurtado, *God in the New Testament Theology* (Nashville: Abingdon Press, 2010), 83.

¹⁵¹Gerald F. Hawthorne, Ralph P. Martini and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: Intervarsity Press, 1993), 875.

¹⁵²Ruthven, *What’s Wrong*, 190.

¹⁵³Comments by the researcher as a form of sarcasm.

abiding in Him, we may be fully delivered from both sickness and pain.”¹⁵⁴ It is because of the completed work of Christ, the Holy Spirit is here to make Heaven real.¹⁵⁵

Advancing the Kingdom

This leads to the commission(s) that Jesus gave His disciples. Jesus said in Mark 16:15-18, “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.” Jesus makes it clear that believers are active participants in Kingdom work. “The Greek word for sick is *arunnumi* which means to be in bad health or to possess a weak and broken condition. It is the image of a person so weak and sick that he has become critically ill. He is an invalid.”¹⁵⁶ One of the signs of a believer is they will lay hands on the sick and they will recover and the sick includes those who are terminally ill. It should be noted here that Jesus does not say here that healing the sick is the sign of an apostle or evangelist, but the sign of a believer. Jesus promised that any believer can lay hands on the sick and see the sick get better and better until they are finally restored back to health.¹⁵⁷ Randy Clark said in his *Empowered*:

¹⁵⁴A. B. Simpson, *The Gospel of Healing* (Location undisclosed: Christian Alliance Publishing, 1896), 5.

¹⁵⁵Benny Hinn, *Welcome Holy Spirit: How You Can Experience the Dynamic Work of the Holy Spirit in Your Life* (Nashville, TN: Nelson Publishers, 1997), 212.

¹⁵⁶Rick Renner, *Sparkling Gems*, 487.

¹⁵⁷*Ibid.*, 488.

School of Healing and Impartation Workbook, “Jesus very clearly stated that we as believers are commissioned to healing the sick. He taught and commanded his disciples to do so, and commanded them to pass it on to all believers”¹⁵⁸

Jesus said, “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me” (Jn 5:30). Bill Johnson said, “In the Greek language that word nothing has a unique meaning, it means ‘nothing,’ just like it does in English!”¹⁵⁹ The message in this brief statement that Jesus makes has powerful implications for the average believer. Jesus, although He was God, came as a man completely dependent on His Father. This means we as believers can have what He had, we can pursue the life that Jesus lived. If Jesus came to exercise His divinity, then we are removed from the life He lived, but because He came as a man dependent on the Father, “we will in all things grow up into him who is the Head, that is, Christ” (Eph. 4:15). Recapturing this simple truth changes everything, and makes possible a full restoration of the ministry of Jesus in and through His church.”¹⁶⁰ John screams this truth in 1 John 2:6, “Whoever claims to live in him must walk as Jesus did.” The word walk is referring to his life and everything that encompasses His life including the works of power. These truths give credibility to Jesus statement that believers will lay hands on the sick and they will recover. The believers are people completely dependent on God just like Jesus was. Jesus said, “Don't you believe that I am in the Father, and that the Father

¹⁵⁸Randy Clark, *Empowered: A School of Healing and Impartation* (Mechanicsburg, PA: Global Awakening, 2012), 31.

¹⁵⁹The researcher heard Bill Johnson say this in a sermon on Youtube.com.

¹⁶⁰Johnson, *When Heaven Invades Earth*, 29.

is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work” (Jn 14:10). Now Jesus does the works through us!

The world needed then and needs now to see and hear the full Gospel preached. When Peter healed the lame man on his way to the synagogue, 5000 people came to faith in Christ. “But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you” (Mt 12:28). The healings and miracles were signs pointing to Jesus and people responded and the Lord added daily those who were being saved (Acts 2:47). Jesus used signs, wonders, and miracles in His earthly ministry and He expects His disciples, His church to do the same. “We are told to imitate Jesus to the same degree and extent what Paul did—in all the empowering and revealing charismata.”¹⁶¹ Paul agrees with this line of thinking in Ephesians 5:1, “Be imitators of God as dear children. . . .” Proof of this is that Jesus does not reject the term rabbi, to describe himself some 13 times. Rabbis of that time expected that his disciples would copy not only his words but his deeds.¹⁶²

The Apostle Paul gives further evidence of the power we have been given as believers, “For God has not given us a spirit of fear, but of power (miraculous power) and of love and of a sound mind” (2 Tim 1:7). It is the power that will bring Jesus from the right hand of God to earth at the appointed time and will cause all things to be made new.¹⁶³ There are some who have said in times past that signs, wonders, and miracles are not for today, that they are not needed today. It is very evident that this philosophy is inaccurate. The world is in sad shape and for the most part devoid of God. The god of this

¹⁶¹Ruthven, *What's Wrong*, 176.

¹⁶²*Ibid.*, 188.

¹⁶³Benny Hinn, *The Anointing* (Nashville, TN: Thomas Nelson Publishing, 1997), 74.

world (the devil) who is defeated is wreaking havoc in the world and unfortunately the church. Jesus gave His disciples a commission that involved supernatural ability beyond anything they could accomplish on their own and the world is screaming for the church to take their place by moving in signs, wonders, and miracles.

It is clear from the life of Jesus and the affirming words of the Apostle Paul that the gospel is to be declared with both word and deed, in signs and wonders, and in the power of the Spirit (Rom 15:19). Dr. Jon Ruthven said in his book, *What's Wrong with Protestant Theology*, “. . . true Christian preaching (presenting the kingdom) is necessarily expressed in *dunamis* (miracle power).”¹⁶⁴ Dr. Gordon Fee strengthens this point through the life of Paul, preaching all the way from Jerusalem to Illyricum was an effective combination of word and deed both of which, were through the power of the Spirit.¹⁶⁵ Again, Paul says, “For the kingdom of God is not in word but in power” (1 Cor 4:20). This strong theological foundation has been established.

The Biblical, Historical, and Theological Foundations have now been established. The next chapter, Integration, will serve as a conjunction between the theoretical and practical content of this research project and will do so in the light of the ministry project's general context.

¹⁶⁴Ruthven, *What's Wrong*, 151.

¹⁶⁵Gordan Fee, *Paul the Spirit and the People of God* (Peabody, MA: Hendrickson Publishers, 1996), 78.

CHAPTER THREE

INTEGRATION OF THEORY AND PRACTICE

This chapter integrates theory and practice. First, a brief survey of the current state of the Church at large is revealed. Then the researcher explains in detail the danger of poor discipleship in the church, this is followed by a review of current literature that pertains to this ministry project. Finally, a synopsis of the proposed discipleship program is presented.

State of the Church

The New Testament reveals both Jesus' ministry on earth, and the Church's ministry after Jesus ascended into heaven, as empowered by the Holy Spirit to do miraculous works"¹ Jesus said to His disciples after His resurrection from the dead, "You shall receive *power* when the Holy Spirit comes upon you and you shall be my witnesses. . ." (Acts 1:8). "When first-century Christians came to a new town, signs and wonders followed. Starting at Pentecost, power evangelism spread rapidly, demonstrating that the Kingdom of God had come."² The disciples were *trained* by Jesus to proclaim the Gospel with power bring a Kingdom invasion to earthly situations. The

¹De Arteaga, manuscript.

²John Wimber and Kevin Springer, *Power Evangelism* (Ventura, CA: Regal, 2009), 28.

power to heal and to deliver is part of the gospel and should accompany the proclamation of the gospel. Healing and deliverance pertain to the gospel and are included in it.³

So the question emerges, where is the power that Jesus was referring to? Where is the power that was resident in the ministry of Jesus and the early church? Why is this kingdom power not demonstrated in most of the main line churches today? Charles Kraft said, “I have long been part of a branch of Christianity that I feel has believed correctly and accomplished much for God in nearly all areas except that of spiritual power.”⁴ Kraft considers himself an Evangelical believing right, doing good things for God and the world, but missing the power element that is revealed in Scripture.⁵ He goes on to say something true and yet profound, “. . . Spiritual power is the birthright of all Christians.”⁶ The Baptism of the Holy Spirit is God’s means to bring His character and power into the lives of believers so that they can be bold witnesses for Him.⁷ There are many churches today that believe right, do good things for God and the world, but not walking in spiritual power.

Craig Keener in his two volume book, *Miracles* said, “Roughly six decades ago, the National Council of Churches in the United States surveyed pastors regarding divine healing and discovered that 160 of them—more than one third of those who responded had prayed for healing. Of these a majority reported cases of divine healings, with some

³Clark, *Healing River*, 20.

⁴Charles Kraft, *Christianity With Power: Your Worldview and Your Experience of the Supernatural* (Ann Arbor, MI: Vine, 1989), 8.

⁵Ibid.

⁶Ibid.

⁷Marilyn Hickey, *Breaking Generational Curses: Overcoming the Legacy of Sin in Your Family* (Tulsa, OK: Harrison House, 2000), 258.

of others failing to do so because they thought that only spectacular healings counted for the survey. The pastors came from various denominations, especially Methodists, then Episcopalians, Lutherans, Baptists, Disciples of Christ, and so forth.”⁸ The researcher agrees with the Keener’s next statement in light of this study, “One would not expect reports to be fewer today than in this report from mainline churches in 1950.”⁹ The power of God should be increasing in the lives of believers from the 1950’s as they are more believers today.

There is no question that the belief in miracles is prevalent in main line churches. If you were to walk into most churches ask the people if they believed miracles could happen, more than likely, there would be a positive response. The mere belief in miracles does not seem to be the issue as the following research will reveal. As John Meier points out, a 1989 Gallup poll showed that 82 percent of the people in the United States believe in miracles today, with only 6 percent categorically rejecting that view.¹⁰ A different *Time* poll from 1995 reports more than two-thirds of people in the United States affirming miracles with churches emphasizing signs constituting the “fast-growing” segment of U. S. Christianity.¹¹ This widespread belief may derive from the assertions that 34 percent of Americans claim to have witnessed or experienced divine healing; these figures include 30 percent of Hindus; 34 percent for members of Orthodox churches; 27 percent for Catholics; 54 percent for members of historic African-American

⁸Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, Vol. 1 (Grand Rapids, MI: Baker Academic, 2011), 437.

⁹Ibid.

¹⁰Ibid., 204.

¹¹Ibid.

churches; 50 percent for evangelicals. . . .¹² So, the belief in miracles is still prevalent today and there is a small percentage who have experienced miracles, but most believers do not consider miracles to be something normative in daily life. Mel Bond in His book, *Understanding Your Worst Enemy* says, “Now is the time for the Body of Christ to rise up with supernatural, overcoming strength for victory in every situation.”¹³

The problem the church at large is facing and the primary reason there is low power manifested in the average Christian is poor discipleship methodology. Main line churches have moved away from the biblical model of discipleship and the cost of this move is low power in the church. Ruthven articulates the problem concerning discipleship:

Despite its extreme importance in Scripture, the study of discipleship as a process is seriously neglected in traditional teaching and theology moreover, as a rule, discipleship as practiced in churches, and especially formal theological institutions, has drifted very far from the content and method of New Testament—replacing it with lots of verbal instruction in theology and ethics, but very little emphasis about modeling on Charismatic ministry and practicing it.¹⁴

Before coming to United Theological Seminary in Dayton, Ohio which the researcher is writing this project, the researcher had attained a Master of Divinity from SouthWestern Assemblies of God University. It took roughly eight years to fulfill the requirements for the Master of Divinity. In all the education, in all the learning, there was no emphasis whatsoever on the subject of biblical discipleship. There was no training in healing the sick, casting out demons, just theological information that was certainly beneficial but not much benefit for walking in the power of God.

¹²Keener, *Miracles*, 204.

¹³Mel Bond, *Understanding Your Worst Enemy* (Publisher Unlisted, 1992), 1.

¹⁴Ruthven, *What's Wrong*, 241.

Dr. Cyril H. Powell has said of the disciples' training, "In all this, Acts witnesses to the emergence of power in ways comparable to those recounted in the Gospels concerning Jesus."¹⁵ Jesus said in (Luke 6:40), "Every disciple when he is fully equipped shall be as his master." The disciples in the book of Acts expanding the Kingdom of God were doing it in such a way as they were trained by be Jesus. The disciples were doing what they saw their master trainer do. This is the standard for discipleship and His disciples were the fruit of His discipleship process.

Don Williams furthers this point, "If Jesus trained His disciples to reproduce His message and ministry of the kingdom, then we should expect that they, in turn, were to rain the church to do the same. This must be the intention of Jesus' commission to make disciples from all the nations "teaching them to observe all I have commanded you (Mat. 28:20)."¹⁶ Mathew 28:20 has been overlooked for centuries given believers the means to defer the life of signs and wonders to Jesus and His disciples. This verse leaves the church without excuse as the 'them' Jesus is referring to is every believer. "As long as we baptize in the name of the Father, the Son and Holy Spirit, we are to continue teaching the newly baptized to heal the sick and cast out demons."¹⁷

There are massive repercussions when the church at large is devoid of the power the Jesus paid a high price for the church to walk in. A powerless church rolls out the red carpet for false religions to come in and deceive. The New Age Movement has capitalized on this powerlessness and has accepted the invitation. The New Age

¹⁵Don Williams, Gary S. Greig, and Kevin N. Springer, eds., *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for Today?* (Ventura, CA: Regal Books, 1993), 184.

¹⁶Ibid.

¹⁷Bill Johnson and Randy Clark, *The Essential Guide to Healing* (Minnesota: Chosen Books, 2011), 60.

movement has become a force to be reckoned with and continues to grow in influence leading many astray. Clark says, “The New Age Movement would not have so large a following if the church was moving in its divine right to heal and experience its divine empowerment made possible in the Holy Spirit...The counterfeit is filling the void created by a form of Christianity that is less than it ought to be.”¹⁸ People are crying out for something real, something they can believe in and experience and if New Age is filling that void, many will follow. Dr. Paul King said, “A powerless church will be supplanted by false religions that demonstrate real, though ultimately malevolent, power.”¹⁹

The church must return to her biblical roots or she will be over-powered by the New Age Movement. When the church is lacking the answers to life’s problems, many will turn to the occult.²⁰ One does not have to travel far in any of our cities to discover that palm readers, spirit mediums, and the purveyors of “New Age” are very active.²¹ The church has been given the privilege of sharing the ‘good news’ of the Gospel to every creature (Mt 28:18-20). This gospel is a gospel of power (1 Cor 4:20). When the church is not presenting a gospel of power many will seek elsewhere, and not just those outside of the church, but also those within. One of the felts needs many Evangelicals experience is the sense that there must be more to Christianity than we have witnessed so

¹⁸Clark, *Healing River*, 11.

¹⁹Ibid.

²⁰Charles Kraft, *Confronting Powerless Christianity: Evangelicals and the Missing Dimension* (Grand Rapids, MI: Chosen Books, 2002), 35.

²¹Ibid., 35.

far.²² Evangelicals ask the question, “Why is our experience of Christianity so different from what we read in the New Testament?” we ask. “What is wrong with our brand of Christianity? Is there more?”²³

It is important at this point to define the New Age movement. “The New Age Movement is a title that refers to a world view or philosophy of life that many people hold.”²⁴ The New Age Movement can properly be called a religion because it is based on religious views, for example, new agers hold to pantheism a belief that everything is part of God. That is all is God and God is all. They believe that every man is part of God even though those outside of the new age may not realize it.²⁵

There are two healing modalities that flow out of the New Age movement called Reiki and Therapeutic touch which both are cultic forms of healing. The founder of therapeutic touch was greatly influenced by Reiki, so Reiki would be the primary point of discussion.²⁶ Reiki healing is one of the leading forms of new age healing in America today.²⁷ Reiki healing has become widely embraced in American society and in the hospital system over the past decades. Miles and True described it this way in 2003:

Although Reiki was first used in lay practice, it is increasingly used in a variety of medical settings including hospice care settings, emergency rooms, psychiatric settings, operating rooms, nursing homes, pediatric,

²²Kraft., 35.

²³Ibid.

²⁴John Ankerberg and John Weldon, *The Facts on the New Age Movement* (Eugene, OR: Harvest House Publishing, 1988), 7.

²⁵Ibid.

²⁶Gary S. Greig, “New Age Healing versus Christian Healing: Reiki Healing Invading Churches and Hospitals--What's the Difference?” in Randy Clark and Susan Thompson, eds., *Healing Energy: Whose Energy Is It?* (Mechanicsburg, PA: Global Awakening Publishing, 2013).

²⁷Ibid.

rehabilitation, and family practice centers, obstetrics, gynecology, and neonatal care units, HIV/AIDS, and organ transplantation care units, and for a variety of medical conditions such as cancer, pain, autism/special needs, infertility, neurodegenerative disorders, and fatigue syndromes. Reiki's popularity among lay population is evidenced by its mention in a wide variety of publications from the New York Times, and Time, to Esquire and Town & Country.²⁸

These cultic practices are becoming an epidemic and are not to be taken lightly.

Dr Gareth Leyshon of St John's Seminary in his treatise, *A Catholic Critique of the Healing Art of Reiki* takes this topic very serious, "They (Reiki practitioners) believe they are channeling a spiritual energy which comes from beyond themselves, into their clients."²⁹ The energy they are channeling is referred to as *ki* which is believed by practitioners to be spiritual.³⁰ One who submits to a Reiki initiation allows spiritual authority to be exorcised over oneself. Since the authority is not clearly sourced in the Triune God, this act of submission must constitute idolatry, and the indispensability of initiation is the clearest sign of why Reiki cannot be compatible with Christianity.³¹

Ruth Allen in her book, *Pneumatology: The Spirit of Reiki* shares personal experiential knowledge of Reiki:

Reiki is not a religion. It is used with the same success by people of many faiths and religions, by free thinkers as well as by the followers of widely varying philosophies and ideologies. Reiki is not dependent on belief and will work if one believes in it or not. Reiki is spiritual in nature and has no dogma and no special related faith or belief is required to learn to practice Reiki. Reiki is frequently called 'spiritual healing,' because it is not guided by the practitioner. The vibrating and pulsating energy of Reiki has its own innate wisdom to go where it is

²⁸Gary S. Greig, *New Age Healing*, 2.

²⁹Gareth Leyshon, St John's Seminary, Womersley, "A Catholic Critique of the Healing Art of Reiki." http://www.drgareth.info/Reiki_GL.pdf (Accessed June 15, 2013), 3.

³⁰Randy Clark e-mailed me a Power Point Presentation he used in one of his conferences.

³¹Randy Clark, Power-point Presentation.

needed and do what is necessary to achieve stabilization and healing. In addition, this . . . Reiki is not ‘faith healing,’ because belief is not necessary for Reiki to be effective.³²

Christopher Penzczak, author of *Magic of Reiki: Focused Energy for Healing, Ritual & Spiritual Development*, teaches classes throughout New England on subjects such as witchcraft, meditation, Reiki, crystals and shamanic journeys. The researcher finds it interesting that Reiki is a subject that his man teaches along with witchcraft. Here is a quote from his book, “The life force is found everywhere and in all things, including people, animals and plants. It sustains us. The energy is universal, denoted by the *rei* in Reiki not personal.”³³ This gives insight into the danger of practicing Reiki.

There is a danger when there is poor discipleship in our churches today. It is evident from the research that when believers are not living as disciples of Jesus the way that He originally intended with signs following, there is a void that New Age is ready to fill. The researcher asked Clark the question of why people are flocking these New Age healing modalities. His response was sobering, he shared how the church has created a vacuum due to low power especially in the area of healing, and it’s created a hunger in people.³⁴ There must be a return in our churches to biblical discipleship in both word and deed where believers lay hands on the sick and they recover (Mk 16:18b).

³²Ruth Allen, *The Holy Spirit and the Spirit of Reiki* (Monteagle, TN: North Bluff Publishing, 2011), pp. 55-57.

³³Christopher Penzczak, *Magic of Reiki: Focused Energy for Healing, Ritual & Spiritual Development* (Woodbury, MN: Llewellyn Publications, 2004), 1.

³⁴Unpublished interview with Randy Clark.

Review of Literature

The most important literature that has influenced this project is the Word of God the Bible. It is the researchers view that the Bible is the Word of God and it the only source of absolute truth on the planet. The Word of God is the foundation and backbone of this project and the life of the researcher.

The greatest influence on this project is a book written by Dr. Jon Ruthven, *What's Wrong with Protestant Theology? Tradition vs. Biblical Emphasis*. Ruthven proposes that Protestants have moved away from the emphasis of the bible to using Scripture to support their doctrines. The emphasis of Scripture Ruthven argues is hearing and heeding God's voice. Ruthven shares his appreciation of the reformers and their break from the errant beliefs of the Catholic Church however he believes the reformers have come up short. The Protestant reformation continued a dangerous practice of using Scripture to prove correct doctrine at the cost of biblical emphases. What's wrong moves beyond the 'theology' of preparation to the call to fulfill the purpose of Jesus' mission throughout this present age of the Spirit. What's wrong gave the researcher a thorough view of the problem with discipleship in the church today, and why there is low power in the church to expand the Kingdom of God.

Another work highly influential to the researcher is *The Kingdom and the Power* edited by edited by Dr. Gary S. Greig and Kevin N. Springer. This book is a great compilation of authors attempting to answer the question, are healing and the spiritual gifts used by Jesus and the early church meant for the church? The subject of signs and wonders have been an age old controversy and these authors have come together to contribute to this delicate subject. There is ample Scriptural evidence threaded through

this work that sign, wonders, and miracles are today and for the New Testament believer. The researcher has benefitted greatly from this work as it speaks to the subject of this project specifically healing. This book has also helped to build a strong foundation to build on regarding the subject of healing.

Craig S. Keener brought the subject of miracles into the academic world through his exhaustive two volume work *Miracles: The Credibility of The New Testament Accounts*. Keener brings to the table extensive research on the supernatural and proposes that there are eyewitnesses who claim they have either experienced a miracle or witnessed a miracle and the subject of miracles should be a viable topic of study. Keener's book is filled with ample evidence for modern miracles gives further credibility to this project.

Another academic resource helpful to this project is Candy Gunther Brown's book *Testing Prayer: Science and Healing*. In *Testing Prayer*, Brown uses a multi-disciplinary approach in studying the effectiveness of divine healing prayer within Pentecostal/charismatic networks. While she points out that science cannot confirm the existence of the supernatural, it can study prayer's measureable effects on health. Through her academic qualitative and quantitative methods of study she concludes that proximal intercessory prayer is effective. There has been an overarching stereotype that only the poor or less educated believe healing, but Brown proves that is far from the truth. This is another valuable resource for this project.

Next, the concept of biblical discipleship as it relates to the scope of this project is be examined. Then it will be followed by of synopsis of this project's discipleship program. The researcher's experience has been that the primary goal of mainline

churches is get a person to pray a prayer so they have secured a place in heaven. In addition to the heavenly package is the immediate joy and peace of a knowing one's sins are forgiven. Jesus suffered and died so that believers would have their sins forgiven and their destination changed from hell to heaven. These are promises from the Word of God. The Apostle Paul said, "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. . ." (Eph 1:7). Jesus said, "In my Father's house are many mansions and I will go and prepare a place for you (Jn 14:2). So both forgiveness of sins and a heavenly destiny are both accurate and right, but are these the only reasons Jesus went through all that He did for us? Is there more to this salvation package than this?

Mainline churches today pray with a person that wants to receive Jesus as their Savior, and then walk them through their tenants of faith. The new believer will learn about faith, baptism, tithing and even witnessing, but little if any emphasis on the power of God, healing, signs and wonders. The researcher went through a program called Evangelism Explosion put together by Dr. James Kennedy. The program teaches new converts how to witness to people going door to door. The student is taught a list of questions like, "If you were to die today, why would God allow you into heaven?" The question is a set up for the person to begin to talk about all the 'good works' they have done. The one doing to witnessing would now quote Eph. 2:8-9 which reveal that no one is saved through works. The program is good in that the people that receive the training memorize a lot of Scripture, learn how to share their faith, and break the fear of man. Through the entire training there is nothing said concerning the power of God and

healing. There is no instruction in how to receive words of knowledge for healing or praying for the sick.

It is in the researcher's experience that in mainline protestant churches, there is little emphasis on the power of the Gospel just the message of the Gospel. Well, the power and the message go together. The New Testament's perspective on discipleship is very different from the usual understanding of discipleship that today's Protestants hold.³⁵ God sent Jesus to model, teach about, and prepare for the process of hearing and obeying the Father.³⁶ An emphasis in the New Testament is hearing and obeying the voice of God which finds little emphasis in protestant mainline churches today. Jesus said, "My sheep hear My voice, and I know them, and they follow Me" (Jn 10:27). Jesus modeled for the disciples and for us what a life of continual intimacy with the Father looks like and this emphasis is lacking in the church at large today.

Jesus' method of training is difficult for the Western Christians to understand. There are several reasons says John Wimber. Evangelicals emphasize accumulating knowledge about God through Bible Study whereas Jesus was action oriented, His disciples learned by doing as He did.³⁷ Today it seems that the church at large has moved away from Jesus' method of discipleship that worked as is evident throughout the book of Acts with signs and wonders following. A major problem that has led to this veering away from Jesus' method of discipleship is the rejection of signs and wonders normative

³⁵Clark & Johnson, *Essential Guide*, 215.

³⁶Ruthven, *What's Wrong*, 177.

³⁷John Wimber and Kevin Springer, *Power Evangelism* (Ventura, CA: Regal, 2009), 191.

to the believers.³⁸ Once signs and wonder are removed from the equation, Bible knowledge and character are elevated. It is true both these are vitally important, but fall short by themselves. Signs, wonders and miracles by themselves fall short as well, but when they are all put together, you have the New Testament believer.

When the power is removed from the Gospel, disciples of Jesus become predominantly observers rather than participants in Kingdom expansion. Randy Clark brings clarity to this statement, “Discipleship is more than observing—watching, viewing, scrutinizing, monitoring, studying, examining, surveying—it is becoming like the teacher by doing what one is told.” Further, the root of our theological dilemma is that we have mistaken “observing the Master for becoming like Him.”³⁹ Nelson’s Bible Dictionary defines the word disciple as a student, learner or pupil.⁴⁰ Jesus method of instruction was the method of the day: rabbinic. A Rabbi, formed his disciple in his way of life, passing on his character.⁴¹ Not only did Jesus bare the message and ministry of the Kingdom, He also called the Twelve and other disciples to bear the same message and ministry on his behalf. In order to accomplish this, like any good teacher in antiquity, He called His followers into an intimate relationship with Himself, taught them the message of the Kingdom orally, showed them the ministry of the Kingdom in

³⁸Wimber and Kevin, *Power Evangelism*, 192.

³⁹Clark & Johnson, *Essential Guide*, 80.

⁴⁰Ronald F. Youngblood., F. F. Bruce, and R. K. Harrison, *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1975), 356.

⁴¹Wimber, *Power Evangelism*, 194.

exorcisms and healing and then sent them with His authority and power to do the same.⁴²

This is the biblical model of discipleship that Jesus revealed in the New Testament.

Signs and wonders were the proof of Jesus' Messiahship, the calling cards of the Kingdom of God. Their presence in the early church demonstrates that Jesus intended them to be an integral part of the disciples' ministry.⁴³ The New Testament portrays Jesus' kingdom mission as introducing, modeling, ratifying, vindicating, commissioning, and bestowing the New Covenant charismatic Spirit, a synonym for the kingdom of God, a concept traditional theology largely ignored.⁴⁴ There is a great need to return to what the Bible emphasizes concerning discipleship and not what traditional Protestantism emphasizes. This project is an effort to do just that, return to the biblical model of discipleship. Now that a survey of the current state of the Church at large has been reviewed, as well as the danger of poor discipleship in the church, and a review of current literature that pertains to this ministry project, a synopsis of the proposed discipleship program will be presented.

The purpose of the CHCP Physical Healing Track is two-fold. First, the program is designed to equip healing ministers with the understanding and spiritual tools necessary to become effective, to provide a balanced and acceptable process for healing for those in need of physical healing, focusing on love and compassion and the worth of persons who come for ministry, to provide a solid biblical theology for the ministry and practice of healing. The second purpose is to help establish healing ministry teams in

⁴²Gary S. Greig, and Kevin N. Springer, eds. *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for Today?* (Ventura, CA: Regal Books, 1993), 182.

⁴³Wimber, *Power Evangelism*, 194.

⁴⁴Ruthven, *What's Wrong*, 300.

local churches or “Healing Rooms” and foster the inclusion of healing ministry in the regular preaching and teaching of local churches.⁴⁵

Jesus did not just send out His disciples after he chose them, He spent the next several years with them, teaching and training them. Jesus said to His disciples during His earthly ministry, “And as you go, preach, saying, ‘The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give’” [Mat. 10:8]. He gave this command to His disciples while under His leadership before the crucifixion so they(the disciples) could receive training from the best of the best and that being the living Word made flesh, Jesus Himself. Jesus was with them, teaching them, training them, and watching them do what Jesus was doing. Randy Clark and an elite team has put together a training program where students from all around the world can learn and apply what they learn as they grow in the area of physical healing in an effort to “equip the saints for the work of the ministry” (Eph 4:12).

The CHCP is completely done online. So as long as a person has a good internet connection, they can take the courses in this school. The online structure makes the school available to anyone in the world. Each course in the Physical Healing Track is eight weeks long. Each week consists of reading assignments and watching video interviews or teachings where the students will give five insights from reading and five insights they gained from the interviews. Students must submit assignments Thursdays and Sundays before Midnight. There are practical assignments where students receive words of knowledge for healing then pray for those who the Holy Spirit highlighted to

⁴⁵CHCP Website <http://healingcertification.com/>

them. Students are also required to pray for people needing healing using the five step prayer model which is taught in Randy Clark's Ministry Team Training Manual.⁴⁶

The students are not left to work through the course by themselves but are provided an instructor who facilitates the course. The instructor takes care of housekeeping items like sending the students a welcome letter and uploading a welcome video, and making sure the students received their syllabus for the course. There is ample interaction between student and instructor throughout the eight weeks. The instructor will comment on the insights the student provides each week and the students will respond to the instructor's comments. Learning is enhanced when there is interaction between instructor and students and interaction between students. Communication with instructor and student can be within the course itself or through e-mail.

This project is specifically studying the effectiveness of the four physical healing tracks of CHCP so this section will give a brief overview of each track. The predominant goal for all four tracks is to become more effective in hearing God's voice through intimacy, more effective in ministering to the sick through obedience and risk, being positioned to teach and train others. Jesus said in the context of ministering to the sick, "Freely you have received, freely give" (Mt 10:8). Paul continues this principle when to tells Timothy, "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2:22).

In the Physical Healing 1 course, Randy has interviewed noted healers from all over the world and asked them five questions that pertain to their growth in healing and moving in the power of God. Some of the noted healers in the video interviews are

⁴⁶Randy Clark, *Ministry Team Manual* (Mechanicsburg, PA: Randy Clark, 2004), 44.

Randy himself, Bill Johnson, Dr. James Maloney, Heidi Baker and others. These priceless interviews give the student a wealth of practical tips to grow in intimacy with the Father and in power.

The written materials that are required reading are Global Awakening Ministry Team Training Manual by Randy Clark where students learn the five step prayer model and how to receive words of knowledge. This is a practical manual that is a guide to the students walking them through steps they can take to pray for the sick or receive words of knowledge for healing. Randy's book, *Biblical Basis for Healing* reveals a solid biblical foundation for healing which is vital for the student to have faith for healing. *The Essential Guide to Healing: Equipping All Christians to Pray for the Sick* by Bill Johnson and Randy Clark is a priceless resource revealing both Bill and Randy's testimony on how they came into the ministry of healing, understanding the believer's authority in healing, it also includes a teaching on the five step prayer model and on receiving words of knowledge for healing.

In Physical Healing Two, the course takes a little more of an academic approach packed with exceptional material. Students will be exposed to Scriptural examples of how Jesus healed in the Gospels, Christian healing versus new age and other methods of healing and cessationism: what is it, where did it come from, and why Global Awakening believes it is a doctrinal system that has had a negative impact upon the Church and contains inconsistencies that severely damage its credibility biblically.

In level 2 there are seventeen video teachings that range from intimacy with God, the different healing streams in history, New Age healing modalities and cessationism. The students will go through each gospel highlighting a section of scripture where the

power of God either healed someone or cast out a demon. The written materials required for the course consists of *Global Awakening Empowered: A School of Healing and Impartation Workbook* by Randy Clark which has a deliverance emphasis teaching why people are oppressed and how to get them free.

In many Christian circles, this is a topic that has remained untouched. The book, *Open Heaven: The Role of the Angelic in Healing* by Randy Clark reveals where angels come into the equation when it pertains to healing. Some in the church have feared the subject of angels because of past abuse, but they are here to co-labor with us as believers as we advance the kingdom of God. Another powerful resource required for the course is *New Age Healing Versus Christian Healing: Reiki Healing Invading Churches and Hospitals, So What's the Difference?* Dr. Gary S. Greig. Dr. Greig reveals the the danger in new age healing model called Reiki that many in church are not aware of and some are involved in. Level 2 also requires the students to receive words of knowledge for healing and pray for people using the five step prayer model so the practical part of the training continues.

Physical Healing 3 and 4 are more advanced levels in preparation to go before the review board with the goal of certification. The workloads in both classes are more intense on purpose. The material covered in level 3 gives the student the ability to become an excellent, anointed trainer/teacher as well as practitioner of physical healing, to be aware of and able to answer more theological concerns and issues related to healing within the Christian faith, understand the ways Jesus and the New Testament church healed. A book that is required reading for the course is *Doing Healing*, by Alexander

Ventor which is a great resource for learning about sickness, disease, and healing others with the power of God.

Level 4 would be for someone who is being certified for a fulltime Church staff position in the Equipping Ministry, or to be released as an Associate Instructor of an entire Healing School, a Healing Rooms Director, or a chaplain in a hospital, or someone who simply wants to be the best minister of healing they can be. This is the last course of the Physical Healing track. Students who complete the physical healing track will learn about the history of the “Healing Movement” within Christianity, will learn about the hot and cold relationship between the Christian religion and medical science from the birth of Christianity until today, learn some of the latest interaction between religion and medicine from leading professors of Harvard, Duke, Yale, and St. Louis University medical schools. These are just a portion of what each student will learn in level 4. Required reading for the course is *Miracles: The Credibility of the New Testament Accounts* by Craig S. Keener. Keener through extensive research gives credible evidence for miracles in our day. The other book required for the course is, *Timeless Healing*, *Herbert Benson and Marg Stark*. Dr. Herbert Benson draws on his twenty-five years as a physician and researcher to reveal how affirming beliefs, particularly belief in a higher power, make an important contribution to our physical health.

It is the researcher’s view that CHCP is the best discipleship training program on the planet available to anyone desiring to make a difference in this world, anyone with a hunger to be used of God to declare this gospel in its fullness with power, anyone with an internet connection. It is the researcher’s view that Randy Clark received the blueprint for this program from heaven with a stamp of approval on it, and now over a year and half

since the program was launched in January 2012, hundreds of students from around the world have taken advantage of this amazing opportunity.

CHAPTER FOUR

METHODOLOGY

Physical healing has been a subject of curiosity and controversy for centuries even in our present day. Questions have been raised to the validity of miracles and whether genuine healings really do take place in modern times. Academics like Candy Brown in her recent book, *Testing Prayer* and Craig Keener's two volume work, *Miracles: The Credibility of the New Testament Account* have done extensive research and really blazed trails on this controversial subject of healing. Both Brown and Keener had a research methodology that they used in order that their project would bear fruit and sustain credibility.

In this section, the problem is delineated, the proposed treatment hypothesis is presented with clarity and results are expected from the project. Research is carried out with triangulation methodologies, which is used to validate the effectiveness of the project hypothesis.

Hypothesis

As a CHCP instructor for the Physical Healing Track, the researcher knows firsthand that students who have gone through the courses are bolder in sharing their faith and more effective in pray for the sick which is the primary intended purpose. There are students that never knew they were supposed to pray for the sick and certainly did not

know that God could use them to do it. So the training is both for awareness and effectiveness. The eight week classes in physical healing also promote intimacy with God, and hearing God's voice more clearly.

The information learned on a weekly basis in each course builds faith in the students to pray for the sick, with the support not only from their instructor, but also fellow students. The atmosphere in the class is one of unity as they are all there for the same reason to be more effective in praying for the sick. When a student shares a testimony that someone was healed when they prayed, faith and motivation is kindled in other students. This is the ingenious structure of the courses. Students who take the courses see more people healed than before they took the course, but are these courses effective enough? This project is to help make the courses more effective than they are right now.

There is a hunger in the church today to see and experience what is written in the pages of scripture, to do what Jesus said believers could do if they believe (Jn 14:12). The problem is when there is a gap between what Jesus said and what believers in the church at large are experiencing today. Francis Macnutt put it this way, "I long for the day when Bishops and Superintendents will recognize that healing is not just a Christian option, but a necessity if we intend to preach the fullness of the Christian message of salvation and liberation.¹ Randy Clark comments on John 14:12 in his *Ministry Team Training Manual*, "God can do all these things by His own supernatural power and on some occasions He does so but for the most part He uses human beings to carry out his assignment to bring salvation, spiritual growth, deliverance, aid to the poor and hope to

¹Francis Macnutt, *Deliverance from Evil Spirit: A Practical Manual* (Grand Rapids, MI: Chosen Books, 200), 17.

the hopeless.”² Randy Clark seeks to bridge that gap through a powerful discipleship program that teaches and trains disciples of Jesus to heal the sick more effectively. The physical healing track is the subject of research in this project.

CHCP was launched in January of 2012. All of the preparation that went into launching this school is too much to get into at this point, but there was extensive preparation that involved an elite team that helped bring Randy’s vision to pass. Any large project even a school like CHCP that first starts out needs evaluating to see where weak areas of the school may need strengthening or something in the courses that have been implemented that are found not necessary. Randy himself approved this project which reveals his heart to see CHCP be the best discipleship training school as possible.

Since the launching of CHCP in 2012, there already been minor revisions to syllabi in individual courses as errors are detected. Some errors have been detected by students and some by instructors. The original online environment was called D2L Desire2Learn and both instructors and students learned to navigate through the courses using tutorials and video training. Since then CHCP is now using an online learning environment called Moodle which is a much more effective online learning environment. So, already CHCP is continually in the process of improving the quality of classes offered to their students.

The main focus of this project is the students that take the courses offered in the Physical Healing Track. Are the students increasing in the area of praying for the sick? Are students seeing more people healed when they pray? Are students hearing from God more clearly specifically in receiving words of knowledge for healing? Are students closer in their walk with God than prior to taking the course? These are just some of the

²Clark, *Ministry Team Manual*, 44.

questions that need to be answered in an effort to determine the effectiveness of the courses offered in the physical healing track through CHCP.

Research Methodology

The research design for this project is qualitative in nature. Qualitative Research is a means of exploring and understanding the meaning individuals or groups ascribe to a social or human problem, it is the process of research involving questions and procedures collecting data in the participants' setting analyzing the data inductively, building from particulars to general themes and making interpretations of the meaning the data presents.³ This qualitative research project is utilizing the grounded theory methodology which is a qualitative strategy in which the researcher derives a general, abstract theory of a process, action or interaction grounded in the views of the participants which is explained in the following paragraphs.⁴ The researcher also used triangulation which involves three different forms of data gathering to ensure accuracy of measurement and outcome.

The researcher administered surveys to students in all four levels of the physical healing track before they took the course and then gave the same survey when those same students finished the course to determine the difference between the two surveys. This will help the researcher in part to measure the effectiveness of each course by gathering this valuable data which is included in other data collected. As students continually move to the next level in physical healing, the survey results should improve.

³John W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2009), 232.

⁴Ibid., 229.

The researcher worked with a focus group that consisted of 16 students. Each student within the group received the pre-survey and post-survey and a questionnaire to increase data collection from the group. Every week the researcher would journal student's answers to assigned questions, insights they gained, and testimonies. Journaling weekly with the focus group generated a lot of priceless information and gems that is very beneficial because many students will reveal their struggles and victories in their weekly posts.

The researcher has conducted a series of interviews with students from all four levels asking each one the same list of questions. Most of the interviews were conducted through Skype a program that allows two parties to have a live meeting. Each person interviewed was asked the same set of questions even if they were at different levels in the physical healing track. The audio part of the interviews was recorded for data collection.

A personal one hour interview was conducted with Randy Clark at the Voice of the Prophets conference in Lancaster, PA and recorded for data collection. The researcher asked a different set of questions to Randy as he is the one who had the vision for CHCP. In a project of this caliber, the researcher feels it is important to speak to the person who received the vision to gain insight into when and how the vision started and where the vision (school) will potentially be in the future.

Global Awakening has been gracious to the researcher in giving the researcher the results of surveys they conduct when a class has concluded. This survey is like similar to a customer satisfaction survey asking students if they are satisfied with course and with

instructor through a series of questions. This survey is another beneficial resource for data collection.

Measurement

Once all of the data has been gathered through previously mentioned data collection tools, analysis of the data begins. The pre-surveys and post-surveys are analyzed. Although there were twelve questions on the survey, a good portion of them pertained to healing the sick and receiving words of knowledge for healing. The researcher is looking for measurable growth in these areas. Are students growing in the area of praying for the sick? Are the sick getting healed 80% better or 100%? Are students initially receiving or increasingly receiving words of knowledge for healing? These are just some of the questions asked that will assist in analyzing growth.

The questionnaires given to students are analyzed for measurable growth as well. The questions here are distinguished from the survey for the purpose for increased data collection and analysis. Here are just a few questions that will determine growth. Has your confidence in praying for the sick increased since taking the course? Please explain your answer. Will praying for the sick become a lifestyle now that you have taken course? Please explain your answer. A code will be given to favorable answers and non-favorable answers to each question for accurate analysis.

The interviews will be transcribed and analyzed based upon their answers. Each person interviewed was asked the same questions for easy data analysis. The only person interviewed that received a different list of questions was Randy Clark. A code will be given for each question for simple analysis in determining measurable growth.

In research, especially data analysis, it is vitally important to have credible methodologies. The researcher has implemented triangulation methodology using multiple avenues for data collection for the purpose accuracy and credibility. In this project the researcher has used the surveys, questionnaire, and interviews. It is important that there is agreement between each data collection methodology for accuracy and consistency.

Conclusion

CHCP is a vitally important discipleship program that teaches and trains believers to heal the sick in the name of Jesus. With such an important subject where lives are at stake, it is essential that a program like this be as effective as possible always improving where there is need. The research design chosen for this project is thorough in terms of data collection and analysis. Qualitative research following grounded theory methodology will bring out the data necessary to determine the effectiveness of the CHCP Physical Healing Track.

CHAPTER FIVE

FIELD EXPERIENCE

Now that Theoretical and Methodological Foundations have been established, this chapter focuses on the practical development and implementation of the ministry project. First, an overview of all four levels of CHCP's Physical Healing track lays out the nature of each level. Second, this chapter delineates the data collection process to demonstrate its validity. Finally, this study articulates the analysis and implementation of the program.

Physical Healing Track Courses

This project is designed to study the effectiveness of the four physical healing courses of the CHCP. CHCP was birthed in part because Randy Clark heard that Reiki and Therapeutic touch healers earn certification through a process that is ultimately subsidized by insurance companies and promoted by hospitals. In response to this, Randy Clark objected that if insurance companies are covering these healing modalities then they would need to cover Christian healers.¹ Randy Clark began to build an elite team to put together a Certification Training Program to train Christian healers. The primary vision of CHCP is be an effective discipleship training program for anyone who has a desire to walk in the love and power of God.

¹Unpublished interview with Randy Clark.

All CHCP courses are eight weeks long. Global Awakening uses Moodle an Open Source Course Management System (CMS), also known as a Learning Management System (LMS) which is an online learning environment making it is easy for students to access the course from around the world with an internet connection. The grading system is on a Pass or Fail basis

Chapter Three mentioned that the researcher has been an instructor for the Physical Healing Track since CHCP launched in January 2012. He has been an instructor mostly for the tracks in Physical Healing 1 and 2, but this session has been asked to be an instructor for Physical Healing 3. So over all, the interaction with students has been continuous, not only as an observer, but actively involved as a mentor throughout the course with all the students

Physical Healing 1

The Physical Healing Track is one of three certification tracks along with Inner Healing and Deliverance. The Physical Healing 1 course is a prerequisite that students must take before taking other courses. This section is an overview of the physical healing track. This first course in physical healing is based upon the experience of many people who have had a strong physical healing anointing. One of the strengths of this course is the video interviews with veteran healers. There are thirteen video interviews for students to watch. Some noted healers in the interviews are Randy Clark, Bill Johnson, Heidi Baker, Dr. James Maloney and others. Randy Clark crafted these questions:

1. The story of how they were called, and major events or experiences?
2. How they grew and developed further in the area of healing and aches?

3. What were the breakthrough events in their life that caused them to see more healing and miracles?
4. How they developed the ability to see and/or hear the Holy Spirit's leading?
5. Stories of most miraculous healings and/or deliverances they experienced?

People would pay thousands of dollars to fly around the world, to sit down and ask these veteran healers questions, and yet Randy has already done the work. Now students can sit in front of their computers watch, listen and learn how these veterans began and grew in the area of healing.

Every project and every school in this case has goals to fulfill. The goals or objectives of a course help potential students decide whether they will take the class or not. The list of objectives for the course is listed below:

1. To equip students with the understanding and spiritual tools necessary to become effective healing ministers.
2. To provide a balanced and acceptable process for healing focusing on love, compassion and value for the person whom they minister too.
3. To help establish healing ministry teams in local churches.
4. To foster the inclusion of healing ministry in the regular preaching and teaching of local churches.

Equipping is a strong theme in Scripture, the Apostle Paul in reference to the five-fold ministry said, "for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (Eph 4:12). Many students that come into the program have not been equipped and have little understanding of the 'spiritual tools' that are available to them. This course gives them this foundation.

An emphasis students will find in this course is the emphasis that whether the person being ministered to gets healed or not, the top priority is they experience the love of God during ministry time. It is vital that the person being ministered to senses God's love. Students are trained to minister with this in mind to honor the person who needs ministry.

It is Randy's heart to see healing ministries start in churches where there is no healing ministry in an effort for churches to teach and preach the full Gospel. C. Peter Wagner, a former professor of church growth at Fuller Theological seminary, points out that by far the greatest church growth worldwide is characterized by widespread healing activity in the church.² Many students that come into the course are pastors and Randy's book is a great resource to begin a healing ministry, yet whether student is a pastor or not, they can approach their pastors prayerfully and with love and respect to see if a healing a ministry could be started in the church.

As students go through the biblical instruction within the course, specifically teaching on healing, student's preconceived beliefs and ideas about healing begin to be challenged. The course is set up in such a way where personal bible study (2 Tim 2:15) is promoted so that a student does not just accept what is taught in the course, but to study for themselves, then there is ample opportunity for questions and discussion with the instructor of the course and with students. It is amazing how in an eight week period, what the Word of God says concerning healing becomes part of the student's DNA. One objective is that each student in some capacity would begin to teach and preach healing in their context (2 Tim 2:2).

²Peter Wagner, *Strategies for Church Growth: Tools for Effective Mission and Evangelism*. (Ventura CA: Regal Books, 1987), 5.

As mentioned earlier in this chapter the course is eight weeks long. The students are given assignments for the week and assignments are due Thursdays and Sundays before midnight. See below for a sample schedule from the Physical Healing 1 syllabus. :

Week 1

Watch the following videos:

Video 1- Bill Johnson: Interviews Randy Clark

Video 2- Randy Clark: Interviews Bill Johnson

Read the following material:

Global Awakening Ministry Team Training Manual

Introduction

Chapter 1: Ministry Team Protocol

Chapter 2: Prayer Guidelines

Chapter 3: Sozo

Each student will watch the video interviews listed above then will be required to list five insights that stood out to them from the videos. Then post those insights into the discussion area for the instructor and other students to view and comment on. An additional week one assignment is the reading material from the Global Awakening ministry manual one of the required books for the course. See below for an example of an assignment in a given week:

Q1: Introduce yourself and tell us where you are from, what you do for occupation, and what you hope to get out of the course. (Tuesday)

Q2: What were the five most helpful insights you gained from Bill Johnson's interview of Randy Clark? What were the five most helpful insights you gained from Randy Clark's interview of Bill Johnson? Explain why they were helpful to you. (Thursday)

Q3: What were the 5 most important insights you gained from the Ministry Team Training Manual reading? Explain why. (Sunday)

In addition to the weekly assignments, there are two assignments the students are doing over the duration of the course. The first is where each student must minister to

four people using the 5 Step Prayer Model. The second assignment the student must give four words of knowledge for healing and pray for the people they receive words of knowledge for.

The 5 Step Prayer Model can be found in the *Ministry Team Training Manual* by Randy Clark.³ Here is the outline for the 5 Step Prayer Model:

1. The Interview
2. Prayer selection
3. Prayer Ministry
4. Stop and Re-interview
5. Post-prayer Suggestions

The interview is asking the person wanting ministry some brief questions that would lead to prayer selection. Some sample questions a minister could ask in the interview are, “What is your name?” “What would you like prayer for?” “How long have you had this condition?”

The interview helps to determine prayer selection. There are two types of prayer to choose from the first being the petition and the second is the command. The petition is asking the Father to heal as opposed to giving a direct command toward the specific problem. A command is addressing the specific problem for example, cancer, back, or spine. The command is directed toward any part of the body that needs healing. It also can be used addressing a specific disease or a spirit of infirmity.

The prayer ministry is where the minister invites Holy Spirit to come through a prayer. Here is an example of a prayer of invitation, “Come, Holy Spirit,” or “Come Holy Spirit with your healing power.” It is in this step that the minister encourages the person needing prayer to be in an attitude of receiving. The person *receiving* prayer is not to be praying as one cannot transmit and receive at the same time. It is important during prayer

³Clark, *Ministry Manual*, 53-69.

ministry to that the person receiving prayer be sensitive to their body as God could be moving during prayer.

During stop and re-interview, the minister will stop and ask the person to comment on any improvement. If there is no change the minister may ask a question like, “would you try and remember again whether anything significant happened within the last six months or when the condition began?” It is possible the person may need to forgive someone or there could be an afflicting spirit.

The step of post-prayer suggestions involves encouraging the person to walk with the Lord; one could share a verse of Scripture with them. If the person is healed never accuse them of having a lack of faith or accuse them that they have sin in their lives. The minister could encourage them to receive prayer from others and to come back for more prayer.

Each student will pray for four people using the 5 step prayer model then document the experience in a word file. The student will then upload their words of knowledge assignment to the course so that the instructor and other students can view and comment on. This practical assignment is intended to challenge students to step out and trust God and get into the practice of praying for people.

The second assignment, the student must give over the duration of the course are four words of knowledge for physical healing during their week eight course semester. The words of knowledge they receive must be presented to the people they minister to. They need to document their experience and prepare to report them in week seven. Randy Clark says, “A word of knowledge is a supernatural revelation of information by

the Holy Spirit.”⁴ Students are taught the seven ways they can receive words of knowledge: feeling, seeing, reading, an impression, speaking, a dream, and experiencing it.⁵ This assignment like the 5 step prayer model assignment challenges the students to proactive in ministering to people.

One vitally important ingredient in any course that helps to determine its quality is the text books used in the course. The written materials at all four levels of the Physical Healing Track are state of the art. Randy Clark has put out a Ministry Team Training Manual that is used all over the world by pastors, teachers, and lay workers and used in this course to effectively train students to heal the sick.⁶ Randy Clark’s book, *Biblical Basis for Healing* gives the biblical foundation for healing that many students that enter the course have never received. It also gives biblical precedence for every believer to pray for the sick. The final book for the course is *The Essential Guide to Healing: Equipping all Christians to Pray for the Sick*, by Bill Johnson and Randy Clark. The title says it all, the book gives scriptural evidence for healing, gives a strong theological and historical foundation for healing in the church today. This book is a great tool to equip Christians to pray for the sick.

Physical Healing 1 is a great foundational course to get people headed in the right direction in regards to the subject of healing and praying for the sick. The course is also inspirational watching the video interviews of people who are seeing results when they pray. This helps students to know that God can use them to (Jn 14:12).

⁴Clark, *Ministry Manual*, 73.

⁵Ibid., 75-76.

⁶Ibid.

All courses are “Pass” or “Fail.” See below for grading requirements:

Pass: Responses reflect demonstration of having completed the reading(s) or video(s) or other, and provide “bread crumb” references to the materials. Reflects additional research and citation. Good personal examples when required. Answers are well thought out, comprehensive and well presented. Student views and replies to instructor’s input.

Fail: Responses do not demonstrate a strong evidence of having read or watched /listened to assigned materials. No “bread crumb trail” references to the materials. Reflects no effort or personal examples when required. Answers are not well thought out, and there is excessive reply to instructor’s input.

Physical Healing 2

Students that have a desire to continue their training in the area of physical healing will spend the time and money to go onto the next level. Each continuing course builds upon the previous one and not without overlap. When courses overlap to a certain degree it increases learning strengthening previous lessons while still learning new ones.

There are three primary areas students will be exposed to in Healing 2. The first area they will be exposed to is scriptural examples of how Jesus healed in the Gospels learning in depth how and what Jesus did in regards to healing. The second area is Christian healing versus new age and other methods of healing. Many students coming into the courses are not familiar with the different healing modalities and Randy Clark is passionate about exposing them and revealing to students such healing modalities as Reiki and therapeutic touch revealing how dangerous they are. So teachings on these are included in the course for this purpose. The final area students are exposed was Cessationism. What is it, where did it come from, and why Global Awakening believes it

is a doctrinal system that has had a negative impact upon the Church and contains inconsistencies that severely damage its credibility biblically?

The goals or objectives of a course help potential students decide whether they will take the class or not. The objectives also give direction for where the course is headed and the objectives are also a good evaluation tool to make sure the course is meeting them. The list of objectives for the course is listed below:

1. To expose students to a practical, effective and transferrable model of Christian based intercessory prayer for physical healing.
2. To equip students with the understanding and spiritual resources necessary to provide effective Christian based intercessory prayer for physical healing.
3. To encourage students in establishing a natural discipleship lifestyle of providing healing prayer ministry in local churches and in their community.

The first objective exposes students to a practical, effective and transferrable model of Christianity based on intercessory prayer for physical healing. The word expose is significant here because many students coming into courses had never known there was a model of intercessory prayer that was effective and transferable. In the second objective the students get equipped and understand spiritual resources necessary to be effective in physical healing. This course is designed to educate students of what they already have and what they can grow in. Sometime believers just need to grow in understanding of what they have in Christ by the Holy Spirit. The third objective is training students to live naturally supernatural where healing prayer is integrated into life, church and ministry.

The structure of Physical Healing 2 is the same as Physical Healing 1. There are video teachings in Physical Healing 2 whereas in level 1, there were video interviews with veteran healers. Assignments are structured the same as level 1 giving insights on

the teachings and posting those insights into the discussion area for instructors and fellows students to review and comment on. In level 2, the 5 Step Prayer model assignment goes from four people to pray for to eight people. The same is for the Words of Knowledge assignment which goes from four documented words of knowledge and prayer for healing to eight.

Physical Healing 2 is packed with teaching topics to include the study of the signs of John, *Acts of Obedience* where Randy Clark teaches and gives powerful examples of words of knowledge and acting in obedience and the power that is released when there is obedience. Here words of knowledge are emphasized again but on a more practical level easy for students to grasp. There are teachings on the Healing Streams the make up the River of God, a historical look at streams of healing in history that still have impact today. Other topics are Energy Healing—who's energy is it?

There is a strong emphasis in reading the gospels specifically passages where Jesus healed or exorcized a demon. Students to pick a passage that fits this description and break down the passage verse by verse their insights on the passage and the verses. This gives students a thorough understanding of how Jesus healed in various situations throughout the gospels. Randy Clark's Book, *The Healing River and Its Contributing Streams* reveals the various streams in history that still have impact in the church today. This book also solidarity to the teachings within the course this great subject.

Another great manual that is implemented within the course is Global Awakening Empowered: A School of Healing and Impartation Workbook. This workbook has a historical slant including *Healing and Christianity: Charismata through History 1 & 2*. It includes a section on "Deliverance: A Ten Step Ministry Model and Cessationism." Open

Heaven: Are You Thirsty? Randy describes the biblical idea of an open heaven and how it affects healing ministry in our day.⁷ Dr. Gary S. Greig reveals the subject of “New Age Healing Versus Christian Healing: Reiki Healing Invading Churches and Hospitals, So What’s the Difference?”⁸ As was stated previously, new age healing is becoming an epidemic in hospitals, in hotels, and as Dr. Greig will reveal, in churches.

Physical Healing 3

The Level 3 course in Physical Healing is the first of the advanced levels of training and certification within the Physical Healing program. Level 3 is offered to those who have received both Physical Healing 1 and 2 certificates of completion and now wish to become proficient in teaching others how to apply Christian based prayer for physical healing. Level 3 requires students to complete actual teaching assignments in order to evaluate their ability to teach others how to minister Physical Healing. Level 3 is typically for individuals who serve in at least one of the following:

1. In a full time Church staff position in equipping ministry
2. An Associate Instructor of a Healing School
3. A Healing Room Director and/or trainer
4. A Chaplain in a medical environment

This course is a much more academic course in terms of work load. The reading and writing increase greatly in level 3. As an instructor, the researcher sees many students go from Physical Healing 2 to other tracks like Deliverance and Inner Healing because they do not feel called to be in full time ministry, be involved in a healing room or

⁷Randy Clark, *Open Heaven: Are You Thirsty* (Mechanicsburg, PA: Global Awakening, 2010).

⁸Gary S. Greig, "New Age Healing versus Christian Healing: Reiki Healing Invading Churches and Hospitals--What's the Difference?" in Randy Clark and Susan Thompson, eds., *Healing Energy: Whose Energy Is It?* Mechanicsburg, PA: Global Awakening Publishing, 2013.

feel qualified to fulfill the course. Anyone can take the level 3 course, but not all will because of the increased work load and responsibility.

The objectives for level 3 are identical to the objectives for level 2 but as already states, level 3 is much more academic. See level 2 objectives for further explanation of objectives below:

1. To expose students to a practical, effective and transferrable model of Christianity based on intercessory prayer for physical healing.
2. To equip students with the understanding and spiritual resources necessary to provide effective Christian based intercessory prayer for physical healing.
3. To encourage students in establishing a natural discipleship lifestyle of providing healing prayer ministry in local churches and in their community.

The structure of the course is the same as the previous two levels where students watch teaching videos, read the required material, but there is a difference in assignments. In level 1 and level two, students were required to minister to the sick through words of knowledge and the 5 Step Prayer model. See below for an assignment that of done over the course of the eight weeks:

For the practical ministry part of this course, students will be required to compose a 30-60 minute lecture on the “Five Step Prayer Model” and a 30–60 minute lecture on “Words of Knowledge.” If a student will be teaching in a non-English language, the lecture will need to be interpreted as the student gives the lecture. A translated lecture will need to be between 60–120 minutes. Each lecture will require 5–8 pages of notes submitted in week seven, Type in MS Word 2003 or higher (or Mac equivalent), using Font style: Times New Roman, Font size: 12. The notes must be the student’s own work. If they draw upon the videos or past reading assignments (which is highly encouraged)

the student is responsible to properly cite which resources are used and quotes properly documented as another author's thought.

As seen above, the student is being prepared to teach and train others. At this level, as students move closer toward certification, they are required to fulfill practical assignments that would challenge them if they have never taught in front of people before. This is a distinguishing quality of level 3 compared to the previous two levels. An assignment due in week eight of the course is a final paper, which includes the following:

In week eight, a final 'paper' will be due on the last day of class. Students will expand on their notes from the two lectures to create two chapters (total of 15 pages) working towards the ministry manual that is to be completed in the CHCP Residency Program after level four. Type in MS Word 2003 or higher (or Mac equivalent), using Font style: Times New Roman, Font size: 12, double spaced, Turabian Format (see the PDF document on Turabian format under the section labeled 'Helpful Citation Resources'). This 'paper' will require a full bibliography using at least 5 resources. The Bibliography does not count towards the final page count. Scripture verses and quotes from other resources are encouraged, however no more than 25% of the paper can be quotes or typed out Scripture verses. Also, personal examples of prayers are encouraged, but no more than 25% of the assignment can be written out prayers, personal examples or testimonies. For further assist you in preparation of this assignment, we have posted online under Helpful Resources a video called 'Randy Clark: Words of Knowledge Workshop.' Some students have found this helpful to review in preparation of their report.⁹

There is a strong emphasis in level 3 on faith. Here is the extensive list of teachings on the topic of faith:

- Video 1 - Faith of our Fathers Lecture – Dr. Paul King
- Video 2 - Twentieth Century Word of Faith Movements – Dr. Paul King
- Video 3 - Faith and the Authority of the Believer – Joe McIntyre
- Video 4 - The Nature of Faith – Randy Clark
- Video 5 - Faith and the Supernatural Today – Randy Clark

⁹These instructions are provided to students.

The book *Doing Healing: How to Minister God's Kingdom in the Power of the Spirit* by Alexander Venter is a practical book teaching on the vision of God's healing power by addressing incisively and provocatively the questions of how sickness and healing are understood and how God authorized and empowered the church to heal. Only Believe: Examining the Origin and Development of Classic and Contemporary Word of Faith Theologies by Dr. Paul King has discovered that Kenneth Hagin and Kenneth Copeland did not start the word of faith movement but word faith is deeply rooted in church history.

Physical Healing 4

This is the second of the advanced levels of training and certification within the Physical Healing program. Level 4 is offered to those who have received Physical Healing 1, 2 & 3 certificates of completion and now wish to become proficient in teaching others how to apply Christian based prayer for physical healing. Level 3 requires students to complete actual teaching assignments in order to evaluate their ability to teach others how to minister physical healing.

The focus of this course is the study of the relationship between Christian healing and the medical fields, and the importance of verification for medical case studies. Level 4 are for individuals who are:

1. In a full time church staff position in equipping ministry
2. An Associate Instructor of a Healing School
3. A Healing Room Director and/or trainer
4. A Chaplain in a medical environment

Level 4 is where CHCP Candidacy begins where the student receives hands on training. See below for a description of candidacy:

As the program has developed, it became apparent the time frame that was originally created for the courses was too difficult for most to accomplish. In order to provide a less stressful learning environment, the CHCP Residency has been created to encourage the practical application of all the student has received through the creation of a ministry manual and the training and equipping of a ministry team to expand the healing ministry in local churches, institutions of health care, and outreach ministries. Under the supervision of a CHCP mentor, and in cooperation with a leader in the local context, the student will have four months of a 'hands on' experience, releasing others to minister in the power of the Kingdom of God. The objective of the residency is for the student to have a supervised experience of transferring all that they have learned in the CHCP track into their ministry context.¹⁰

The vision of Randy Clark and the instructors of this program is that the education and Impartation each student receives from each CHCP track will be applied into a real life ministry context where the student will not only be applying the principles and concepts they have learned, but will train, equip and release others to minister.

Upon the successful completion of this level, the highest levels for the Deliverance division and the Soul Care/Inner Healing division, a review would be arranged by representatives of the following, who would constitute a Board of Healing Ministries Certification Review to include the following areas:

1. Professors or former professors at Harvard University Medical School, or Indiana University
2. Medical Doctors
3. Psychiatrists
4. Professors from ATS accredited Seminaries or Divinity Schools
5. Ministers noted for their ministry in Healing.

Level 4 takes the student into more theological depth on a subject which is revealed below. Students will primarily be exposed to Four Primary Areas:

1. The weakness in Hume's argument and its impact upon history and theology, as well as scientific studies.

¹⁰Description of candidacy guidelines for Level 4.

2. The tremendous amount of evidence for healing today and a powerful argument against David Hume's non-belief in the miraculous.
3. Liberal theological and medical views regarding spirituality and healing, where it doesn't matter what the religion one believes in because they all have the same affect upon healing.
4. The value of spirituality for health.

David Hume, a Scottish Philosopher in the 1700's presents his argument against the existence of miracles. Students are presented in the course the weakness of Hume's argument then required to give their insights on this study. The vast amount of evidence for present day miracles weakens Hume's foundations. Students are presented with this amazing evidence. Students are presented with liberal theological and medical views regarding spirituality and healing where it doesn't matter what religion one believes in because they all have the same affect upon healing. The value of spirituality upon one's health is articulated; and includes the following objectives:

1. Learn about the history of the "Healing Movement" within Christianity.
2. Learn about the hot and cold relationship between the Christian religion and medical science from the birth of Christianity until today.
3. Learn about some of the latest interaction between religion and medicine from leading professors of Harvard, Duke, Yale, and St. Louis University medical schools.
4. Learn about the medical communities' concept of "well-being" not just healing.
5. Learn from Dr. Harold Koenig's report to the U.S. Congress on "Religion, Spirituality and Public Health: Research, Applications, and Recommendations" delivered September 18, 2008.
6. Gain an Understanding of Religion's Effects on Physical Health.
7. Learn about what medicine has discovered about the effect of religion upon: coping, depression, suicide, anxiety disorders, schizophrenia and other psychosis, alcohol and drug abuse, delinquency, personality, mental health, heart disease, hypertension, cerebrovascular disease and the brain, immune system dysfunction, cancer, mortality, disability, pain and other somatic symptoms, the connection between spirituality and healing, and areas of research that need further research, especially faith healing.
8. Learn to question whether or not God has made human bodies hard-wired to respond to faith; the placebo and nocebo effects as well as the evidence of the power of "cognitive restructuring." This concept will be considered from both medicine's perspective and Christian healing perspective.

Herbert Benson and Marg Stark in their book *Timeless Healing* show how affirming beliefs, particularly belief in a higher power, make a critical contribution to our physical health. Dr. Benson's message is that our bodies are wired for God. The next textbook is a two volume work by Craig S. Keener, *Miracles: The Credibility of the New Testament Accounts*, where Keener gives significant evidence for the experience of miracles in people's lives. In addition, the participants were required to read the following books for Level 4:

1. *Religion, Spirituality and Public Health: Research, Applications, and Recommendations: Testimony* by Harold G. Koenig, M.D., to Subcommittee on Research and Science Education of the U.S. House of Representatives on September 18, 2008.
2. *Dictionary of Pentecostal and Charismatic Movements*, Grand Rapids, Zondervan, 1988. "Healing Movements," pp. 353-374.
3. *Handbook of Religion and Health*, Oxford: Oxford University Press, 2001, Chapter 2 "History of Religion, Science, and Medicine: Historical Timeline," pp. 24-52.
4. "The 'Toronto Blessing': A Holistic Model of Healing," Margaret M. Poloma and Lynette F. Hoelter, *Journal for the Scientific Study of Religion*, Vol. 37, No. 2 (Jun., 1998), pp. 257-272.
5. Workbook for School of Healing and Impartation III; Medical and Spiritual Perspectives on Healing pp. 87-114 Chapters 11 and 12 "Understanding World View of the Different Contemporary Healing Models," 2008.
6. *New Age Healing Versus Christian Healing: Reiki Healing Invading Churches and Hospitals, So What's the Difference?*
7. *Testing Prayer: Science and Healing*. Harvard: Harvard University Press, 2012, Chapter 1, "From Toronto Blessing to Global Awakening," pp. 21-63.
8. "Notes on the Meaning of Persons" by Paul Tournier compiled by Randy Clark.

The Physical Healing Track through Global Awakening, in the researcher's view, is the best training school on the planet to teach, train, and activate believers to heal the sick and set the captive free. By the time students graduate from the physical healing track, they are equipped to take what they have learned and start a healing ministry at their church, start or becoming part of an already running healing room, teach classes on the subject outside of the context of a local church or just live a lifestyle of love where the sick are being healed wherever the student goes.

Data Collection

The final section of this chapter details the researcher's field experience studying the effectiveness of the four physical healing courses offered through CHCP. First, the instruments of data collection are reviewed. Second, the resulting data is analyzed followed by a summary of outcome.

The researcher is an instructor for the CHCP and has facilitated for level one and for level two of the physical healing track. This gave the researcher access to participants at these two levels to administer data collection instruments. The Administrator of CHCP with Randy Clark's permission gave the researcher access to student e-mail addresses in level three and level four so the researcher could send out data collection instruments through e-mail. So in level one and level two, the researcher was not just an observer in the research process, but actively interacting with participants throughout the eight week courses, whereas level three and level four the interaction was conducted through e-mail.

The researcher used the same instruments of data collection for all four levels of the CHCP Physical Healing Track for consistency throughout the project. The

instruments used for data collection are, Surveys, Questionnaires and Interviews. A pre and post survey was given to participants at each level coming into the course and at the conclusion of the course to measure effectiveness. Questionnaires were given to students after the course as the questions the specific questions could only be answered once students finished. Finally the researcher conducted interviews with selected students some through Skype and others through e-mail correspondence.

Data Analysis

The researcher put raised twelve questions in a survey that sought to gauge effectiveness in physical healing. CHCP was launched in January 2012 so students only had the option to take level one physical healing at that time. So the number of participants in this first survey is significantly larger than other levels.

The questions are set up on a Matrix scale with numeric brackets giving the student an option of where they fall concerning the question. See an example below of the scale the researcher used for the survey with an example percentage:

Number Scale	Pre	Post	Difference
1-5	54.72%	53.06%	- 3.03%
6-10			
11-15			
More			
None			

The first question in the survey is asking 49 students how many sick people they have personally prayed for in the last two months in both the pre-survey and post-survey?

The column more which means more than 15 people prayed for declined from (Pre)

62.75% to (Post) 51.02% with a minus 18.69 % difference. The decline of the “more” column raised numbers higher in the lower columns. The (1-5) column showed an increase from (Pre) 7.84% to (Post) 14.29% spiking a plus 82.2 % difference and the (6-10) column showed an increase of plus 69.9 %. This reveals that a lower number of sick people were prayed for by students during the eight week course.

The second question is how many sick people were healed self-reported as healed 100% when you prayed for them? It should be noted at this point that praying for a sick person and them being healed one hundred percent is what students are believing for and going for, but often does not happen especially just starting out. Here again, the more column is significant as there is increase even though small. In the pre survey, the “more” column showed 9.43% and the post survey showed 10.20% revealing an increase of plus 8.17%. However small, in the researcher’s view this is a significant increase because it represents one hundred percent healing. Every other column shows decline but the percentage of decline is minimal.

The third question pertains to the sick being healed 80% or more after prayer. The numbers reveal decline with the exception of the (6-10) column that reveals increase from (Pre) 12% to (Post) 24.49% showing a 104 % increase in the sick being healed 80%. The “none” column started at (Pre) 4% to (Post) 12.24% revealing a decline of 206%. This reveals a higher percentage of students taking the survey at the end of the eight week course seeing less people healed 80% or more. It is important to mention at this point that students are required to pray for eight people during the course and they have reading, interviews and required assignments to upload each week in addition to their normal

daily activities which could influence the decline that is revealed in the pre and post survey.

Question four in the survey pertains to the number of sick people that received improvement after healing prayer. The numbers reveal a small decline almost across the board with the exception of the (6-10) column which shows increase at (Pre) 5.66% to (Post) 14.89% the difference of an increase of 163%. The more column even though showing some decline to reveals that 32.08% in the pre-survey saw more than fifteen sick people receive improvement and in the post-survey showing 23.40% a small difference of 27 %. Regardless of decline, this is still a significant amount of students seeing improvement in the people they pray for.

The fifth question is asking students, how many words of knowledge have you received for healing in the last two months? As an instructor for Physical Healing 1, on several occasions knows that many students struggle with receiving words of knowledge or recognizing that they receive. Many students do not realize they are already receiving words of knowledge from Holy Spirit until they come into the course and hear Randy Clark teach on the subject. There are two significant increases found in columns (1-5) and the other is (6-10). The (Pre) survey in column (1-5) is 38.46% and the (Post) is 44.68% showing a 16.1 % increase whereas column (6-10) showed a 176.5% increase from 11.54% to 31.91%. More positive data comes from the “none” column in the (Pre) survey section 30.77% did not receive any words of knowledge for healing where in the (Post) survey that percentage dropped to 6.38% a difference of 79.2% revealing that significantly more students received words of knowledge during the course that had never received words of knowledge.

The sixth question is how many people were 80% healed after you received a word of knowledge? The biggest spike in percentage came from the (6-10) column where the (Pre) survey showed 6% and the (Post) survey 20.93% with a 249% increase. Although this is positive, the higher columns (6-10; 11-15; more) showed a decrease. This reveals that not every increase seen in the lower number columns is necessarily positive. In part the goal is to see the higher numbers (11-15; more) increase and the lower numbers decrease. This has not been a steady pattern as of yet in this project.

The seventh question is how many people were 100% healed after you received a word of knowledge for healing? Here the numbers are significantly lower in the higher columns understandably so as the question pertains to 100% healing. Here the (1-5) column shows increase moving from (Pre) 39.22% to (Post) 59.09% an increase of 50.6%. Column (6-10) does show increase from (Pre) 3.92% to (Post) 4.55% an increase of 16% which is still a significant increase where sick people were healed 100% through words of knowledge.

The eighth question is how many people received improvement after you received a word of knowledge for healing? It is not surprising to see a higher percentage of increase on this question as it pertains to improvement verses 100% healing. The numbers increase significantly especially column (11-15) where it jumps from 1.92% to 6.52% showing a 239.5% increase. The “none” column goes from (Pre) 34.62% to (post) 15.22% a 56% percent drop which is great and reveals growth.

The next question is a little different and it pertains to addressing a demon to bring someone healing. The question is how many times have you had to address a demon to bring people healing? It is interesting that the numbers are the highest in the

lowest column (1-5) and the none column and everything in between stays about the same with a little fluctuation. Column (6-10) shows the most increase going from 5.88% to 10.64% a 80.9 % increase.

Question ten is how many times have you applied the 5 step prayer model to bring healing to the sick? Column (1-5) reveals that students coming in the course were already using the 5 Step Prayer Model with a (Pre) survey percentage of 50.94%. The numbers increase significantly in columns (6-10; 11-15; more) with increases like 125.6%, 110.4%, and 35.2 %. The “none” column reflects these increases by dropping from (Pre) 13.31% to (Post) 4.26% a 67.9 % drop. The only other question that had higher increase per column was question eight asking how many received improvement after a word of knowledge.

The next question is, “How many times have you prayed for the sick in public?” The numbers reveal predominantly a drop in percentages especially column (11-15) with a 61.6% decrease. The “more” column dropped 7.8% and “none” column dropped 2.4% less than the (Pre) survey numbers. When it comes to praying for the sick in public there is an apprehension among believers because it is more confrontational than a church setting. It is worth mentioning that the (6-10) did see a significant increase from (Pre) 13:21% to 19.57% showing the increase at 48.1%.

The final question is how many times have you prayed for the sick in Church? It is interesting that in a safer environment praying for the sick in church the numbers still drop. It is also understandable that each student has a different context and praying for the sick may not be conducive to their context. There are students that come into the courses that are missionaries to Muslim countries where praying for the sick in church

would be irrelevant to their context. The only increase found under this question is found in column (6-10) with an increase of 120% the (Pre) survey percentage being 11.32% and the (Post) survey being 25.

It is evident from the survey results that the percentages decreased more than increased in the post surveys. In fairness, the course is designed to train students to be more effective in hearing the voice of God and more effective in healing the sick rather than high numbers of people prayed for. In Physical Healing 1, students are required to pray for four people using the 5 Step Prayer Model and four people after receiving words of knowledge for healing. Knowing these are required assignments, students may focus their attention on fulfilling these assignments and their other course work rather than for praying for many people during the eight weeks. The context of the student plays a role in the number of people they can pray for whether they are in a church context, missions context, or a foreign country where praying for people is limited because of the laws of the land.

The researcher sent out a questionnaire through e-mail and twelve students responded. The questionnaire was sent in an effort to gather further pertinent data in an effort to determine effectiveness of Physical Healing one and part of the triangulation process. The students were 33% male and 66% female, with an average age of 56.

The first question: "How did you hear about CHCP?" The researcher is attempting to gather data to determine the most effective way to get the word out concerning about the courses in the process of determining effectiveness of the courses. One student did not answer this question; 36% of 11 students said they found the CHCP courses through the Global Awakening Website; and 45% said they heard about CHCP

while attending a conference. One student found CHCP through an e-mail from Global Awakening and another student discovered CHCP by reading Randy Clark and Bill Johnson's book, *The Essential Guide to Healing*.

The second question: "Have you ever considered praying for the sick before taking this course?" One student did not answer this question, so 9 out of 11 or 89% said yes they have considered praying for the sick before the course. Here are some comments from students in regards to this question that are beneficial to the project:

1. "Yes, I'm stirred by the importance of Jesus receiving everything that He paid for."
2. "My path that needed it Yes, I used to pray for most everyone in church that came across my path that needed it."
3. "Yes, I have prayed for the sick before. However I have much more depth and understanding how to pray, especially with the 5 step model."
4. "Yes I often considered praying for the sick before I took this course. In fact I would often pray for the sick. But I wanted to pray with the sick and help them achieve their healing, but I felt inept at praying with someone for their healing, because I felt there was a right way to do this and I felt I did not know what the right way was."
5. "Yes, I have been praying for the sick for almost 40 years because I have always known that God is hurt when we hurt and that He is all powerful, so it stands to reason that He would want to heal us."
6. "I can't say it was praying for healing specifically, but I was involved in a deliverance ministry for several years and there was healing that occurred as a result of some deliverance that was experienced."
7. "Yes have prayed for the sick as part of a ministry at our church in Lubbock, but as I mentioned above, have had limited results."
8. "Yes, I knew we were supposed to pray for the sick so we did and we saw some healings and a few miracles but not very many."
9. "Yes, because it is commanded and modeled by our Savior."
10. "Yes, I've known for a long time that I am called to pray for the sick."

It is significant that almost all twelve students have considered praying for the sick prior to taking Physical Healing 1. Although it cannot be proven at this point, it seems as if these students may have come from a background where praying for the sick is taught and encouraged. It is the researchers' experience that many believers do not even consider praying for the sick because it is not their responsibility or so they believe. So it's possible many students that come into the course already have a background where praying for the sick is normal.

The third question: "Has your confidence in praying for the sick increased after taking this course?" Results reflect 100% of the twelve students said they were more confident in praying for the sick. The beauty of level one is students are required to pray for the sick and seek words of knowledge for healing, so this practical side of the course forces students to step out in faith and trust God. Most students see a breakthrough in some capacity when they fulfill these assignments and then there is no turning back. Here are some of the comments made in answer to this question:

1. "Yes, when I received some words of knowledge for the first time and 4 people responded. Each of the people was powerfully affected by Holy Spirit and one of them testified to complete healing from two ailments."
2. "I feel more confident praying for people."
3. "Yes it has. I now fully understand that my part is to pray/command/petition for healing; God's part is to heal."
4. "Yes, my confidence has skyrocketed"
5. "Yes my confidence in praying for the sick has increased..."
6. "Absolutely - I was always waiting for that secret ingredient that I didn't have in my prayer that would make healing happen. I have learned through this course that there is no secret ingredient."

7. "I already have what I need. Healing is available for everyone, through everyone. I think the secret I have been looking for is that I need to take many more risks."
8. "Yes, my confidence has definitely been increased. The foundation laid through the teachings and the testimonies shared on the videos have left a definite sense that God can do this through me too."
9. "I do have more confidence in praying for the sick since I've taken the course. I'm sad to say that I don't honestly expect them to be healed, but I have faith that I will grow into that as I keep pressing into the Lord for more."
10. "Absolutely; this course has been instrumental in changing the way I see healing. I now understand that healing is the heart and nature of God. Now I'm looking for someone to pray for because I expect the healing, before I was not sure if they were going to be healed."
11. "I have much more confidence in my prayers as a result of this course and what I've learned has relieved me of some of the pressure or discouragement I have sometimes felt in the past when I didn't see healing manifest. I now understand that my job is to pray in faith and to keep praying in faith for the sick. I need to adjust and change my approach as the Holy Spirit leads. Healing is always available and God never changes."
12. "My confidence has increased for healing the sick. I realize that I don't have to be Kathryn Kuhlman or Randy Clark to do it. Just little old me with a Great Big God."

These responses are very important in analyzing the effectiveness of level one to have 100% percent out of twelve students say yes they now feel more confident in praying for the sick. Probably the biggest hurdle believers have to get over is just stepping out and praying for the sick and this course is designed to give them the push they need to just do it and watch what God will do.

Question four: "Will prayer for the sick become a lifestyle for you now that you have finished the course?" All twelve students (100%) said that praying for the sick would become a lifestyle for them and this is one of the goals of CHCP that students would leave the courses having developed a lifestyle of praying for sick. This speaks to the value of the course. Here are some comments:

1. "Yes, it was already part of my lifestyle."
2. "Yes. I love Jesus. I love the Gospels."
3. "Yes because I long to see people healed by a loving God"
4. "Absolutely, I have the same excitement now that I did when I was first saved. I just want to run and tell everyone. I am so excited to watch God heal and do miracles."
5. "Yes praying for the sick will definitely become a lifestyle."
6. "Yes, praying for the sick has always been a lifestyle for me, but I will pray with much more boldness and will force myself to stretch into areas where I've not prayed before. I will strive to pray for everyone I encounter with a physical need."
7. "Yes, I think it be a part of my natural walk from this point on."
8. "I have already begun to pray for the sick more outside of the church setting than before and plan to continue doing that."
9. "For sure, since the course I have such a constant desire to pray for the sick."
10. "I will continue praying for the sick."
11. "Yes, definitely! I just had a dear friend tell me that her vision was restored as a result of my prayer last week!"
12. "I will definitely be praying for the sick more and continually."

This further validates the effectiveness of level one physical healing where 100% of these the students here answer yes to this question. Having said that, it is also true that students are excited when they are taking the course and immediately following, the danger is when the excitement wears off and they do not have assignments to fulfill. The researcher would argue do have assignments to fulfill that Jesus gave in the commission accounts (Mt 28:16-20; Mk 16; 15-18).

Question five: "Before taking this course, have you ever received a word of knowledge for healing?" In the responses, 54% said they have never received a word of

knowledge before taking this course a little over half the students; and 27% of students said they did receive words of knowledge but did not recognize them. After almost two years of being an instructor for CHCP, the researcher has heard time and again that students did not realize they were receiving words of knowledge until they took Physical Healing 1; and 16% said they have received words of knowledge for healing prior to take level one and there was one student that had received words of knowledge but not for physical healing.

Under this question, there is a diversity of answers but more than half (54%) said they never received a word of knowledge before. There is an emphasis in both the level one level two courses on words of knowledge. There is seen here a legitimate need for this type of training. Some pertinent data along these same lines is the fact that 27% of students said they received them but did not recognize them until coming into the course.

Question six: "Have you received words of knowledge for healing during the course?" Only eleven students out twelve answered the question, and 72% said they did receive words of knowledge during the course this is compared to 54% saying they did not receive words of knowledge prior to taking the course. This speaks volumes of what is taught in the course concerning words of knowledge. Also, 18% of students said they did not receive any words of knowledge during the course. It is the researcher's view that they more than likely did receive words of knowledge, but did not recognize them. One student received words of knowledge but not for physical healing as is required in the course. This is some valuable data in favor of the training received in level one on the topic of words of knowledge.

Question seven: “Has there been a change in your beliefs since taking this course?”

In the results, 5% of the students said that something in their beliefs changed after taking Physical Healing one. This is significant data being that change is difficult for people to accept especially change in beliefs; whereby 6% said that their beliefs did not change as a result of the course. One student said their basic beliefs are the same but the course helped to strengthen what they already believed. Here are some comments students made:

1. “No. I was already on board with the Biblical basis for healing as Randy so clearly presented it.”
2. “Absolutely! I now believe that God can use me. He is always willing to heal.”
3. “I would not say there was a change in what I believe, but rather I’ve gained a stronger and deeper understanding of what I believe; I’m better rooted and grounded.”
4. “Yes, there have been great changes in my beliefs.”
5. “I think my basic beliefs are the same as those of the originators of this course. I have learned that a lot of things should be addressed to the Holy Spirit, and I have now a better understanding of spiritual gifts.”
6. “Yes—I know that God always wants to heal—it's part of the freedom that Jesus won for us on the cross. I think I knew that in my head before, but it has become more of a gut belief.”
7. “Yes, I believe much more strongly that healing is for today and God still does miraculous healings in our midst.”
8. “My beliefs have changed in that I’m more committed to the necessity of moving in signs and wonders to advance the gospel.”
9. “Yes, it would have to be with the baptism of fire. I’m not completely sure I understand it all but I am sure that I need it and want it. Like I said before, I didn’t even know that this baptism existed. So this is a new belief for me.”
10. “Yes, a reinforcement and encouragement to continue to live a Gospel with power.”

11. "Yes, I think I have simply assumed (before taking the course) that when manifestations of healing do not occur, that it is due to a lack of faith. I don't believe that this is always the case anymore. I now see that there are many potential barriers to healing and that my job is to help eliminate all of those barriers with the constant leading of the Holy Spirit."
12. "Yes, I do think my thinking has changed some since taking this course. I am more inclined now to believe that healing may be included in the Atonement."

Question eight: The next question is, "Are there any changes you are going to make in your life as a direct result of taking this course?" Two students did not answer this question, but of the ten that did, all of them (100%) said they have or were going to make changes. The researcher feels it would be beneficial to list some change students are going to make. See below for comments:

1. "Yes, I'm going to become the "advocate" for sharing testimonies and words of knowledge at my church. I'm going to try to make that a normal part of all our corporate meetings. I'm also going to move into the fasted lifestyle not sure exactly what that will look like, but I'm asking Holy Spirit to help me."
2. "Yes, I will move in more boldness to pray for the sick. I know how to do so effectively, so now there is no excuse."
3. "Yes. It is my intention to continue pressing in to God for breakthroughs in hearing words of knowledge and healing for specific people. It is also my intention to spend a dedicated period of time each day praying in tongues."
4. "The major change I will be making to my lifestyle will be becoming active and bolder in praying for the sick."
5. "Yes - I've already started. I pray in tongues as much as possible. I am taking stock of all the areas of my life that need repentance and change so that I can become more free to pray for everyone I meet that has a physical, spiritual, or emotional need. I also have to work through some disappointments from healings that didn't occur."
6. "Yes, I am going to spend more time fasting and in prayer and in the Word."
7. "I am going to pursue healing/miracles to a greater degree."
8. "Yes, my husband and I agree that we need to make healing an integral part of our ministry. Before the class we would pray every once in a while for the sick

or when someone asked us to pray; now we are going to be pro-active and seek to heal the sick?"

9. "I will continue my focus on uniting with the Holy Spirit to live in Christ and do His works; with the added encouragement I gained from this course."
10. "Yes, I'm going to seek out healing training and conference participation opportunities as much as possible. A deeper revelation of God and greater immersion in His presence is my primary pursuit."

Question nine: "Do you think the overall teaching(s) in this course needs to get to the church at large?" The consensus of this group of students is unanimous whereby 100% responded definitely that the teaching needs to get to the church at large.

Question ten: "Would you personally be willing to recommend this course to others resulted in 100% of the students saying yes!" A number of students said they had already recommended the course to someone.

Question eleven: "Will you be going on to Physical Healing 2?" Results were 46% of the students saying they would take the course in the future; and 33% saying they were immediately moving to Physical Healing 2. One student deciding to move to the Inner healing Track and another student said no.

These twelve students who have completed the Physical Healing 1 course have provided some valuable data into regards to the effectiveness of the course, including 100% of the twelve students said they were more confident in praying for the sick after taking the course. All twelve students (100%) said that praying for the sick would become a lifestyle for them; 72% percent said they did receive words of knowledge during the course this is compared to 54% saying they did not receive words of knowledge prior to taking the course; and 75% of the students said that something in their beliefs changed after taking physical healing one. Every Student (100%) said they have or were going to make changes as a result of taking this course. Every student said

definitely these teaching needs to get to the church at large. When asked whether they were moving up to physical healing two, 46% of the students said they would take the course in the future while 33% said that were immediately moving to Physical Healing 2.

Interviews

The final section in this chapter is the third part of the triangulation methodology. The surveys and questionnaires were explained in detail, now the interviews are articulated to complete triangulation. Nine interviews were conducted with students who have already completed Physical Healing One. The interviewees were personally selected by the researcher. And since some students resided in different places throughout the United States and around the world, some interviews were conducted via Skype. The researcher changed the name of those interviewees to protect their privacy. The emerging themes that came out of interviews are broken down into 4 topics. The first topic is the reason interviewees decided to take to course, the second topic is healing the sick, the third is words of knowledge, and the final topic is relationship with God.

Interview #1 (Lisa)

Lisa lives in South Dakota, has been saved for eight years and attends an Assembly of God church that she calls a non-traditional Assembly of God church. Her church has a healthy emphasis on both the prophetic ministry and deliverance ministry. She considers herself to be strong prophetically but still growing.

Topic 1: What is the reason you decided to take this course?

Lisa had just recently lost a loved one to cancer and was questioning God looking for a reason why this loved one died after all the prayers. It was at this time she began to search the internet for training schools so she could be more effective in praying for the sick. She stumbled on Bethel's Supernatural School of Ministry in Redding California but felt it was too far away and she was not ready to travel there with family and church commitments. As she was continuing to search, she received a Word from the Lord. Here is the Word from the Lord as she relayed it in the interview, "I'm bringing the school to you." She was excited about the Word but did not know how the school would be brought to her.

Topic 2: Healing the Sick

Lisa's pastor introduced her to a healing school by Randy Clark in the form of DVD. She eventually went to a conference Randy Clark was holding and it was there she heard about CHCP. She knew in her heart that this is the school the Lord was bringing to her. Prior to the course, Lisa was actively praying for the sick in the healing rooms in her area but not praying for the sick in public although she has a desire to grow in this area. Lisa says that God is bringing the sick to her to pray for and it has been wonderful.

Topic 3: Words of knowledge

Lisa says prior to taking the course she had been growing in the prophetic but not words of knowledge as she knew little about them. She would get a feeling sensing something but not body pain. She said: "This course really helped me to recognize words of knowledge and to contend for more kinds of words of knowledge." It is well worth

mentioning that Lisa feels that she received impartation from the video interviews in the course of veteran healers sharing how they grew in healing.

Topic 4: Relationship with God

She says, “I was ready to give up after a great loss to cancer. This course was such and encouragement to me. It was exactly what I needed. It was so encouraging to be with other students in the course who had gone through a similar experience. I knew I was in the right place at the right time. I no longer wanted to give up.”

The researcher knows that Lisa’s joy has been restored. She was one of the most fun and joyful students the researcher has ever had. Lisa would end her posts with phrases like, “Woo Hoo” or “Yay!” Lisa even challenged this researcher to look at Scripture more child-like. Even in the interview, the phrase “Woo Hoo” came out. Lisa is no longer bound by this great loss to cancer but her joy in the Lord has been restored.

Interview #2: (Shelly)

Shelly has been saved for ten years and is involved with an independent church. Her and her husband have been teach Alpha courses for several years. The church is an inner city church where there is a lot of opportunity to minister to people. Shelly says “The inner city church the Lord led us to, there is a homeless population and it is awesome! There is a lot of opportunity to serve and just watch God move.”

Topic 1: What is the reason you decided to take this course?

Shelly shares a healing testimony that sparked a hunger for more while teaching the Alpha course: “My husband and I were teaching the Alpha course. My husband has only been saved a year. A man and wife came in and the man had a frozen shoulder. We

prayed and God healed His shoulder! His arm was moving, His wife was crying! It was awesome! This really stirred a hunger in me for more.”

After this Shelly began to watch videos of Randy Clark and Heidi Baker but did not know who they were. Eventually after some research, she went to an Empowered Conference and she heard about CHCP there and said, “That’s for me!”

Topic 2: Healing the Sick

Shelly shares how healing started to accelerate after taking the course She and her husband were still teaching the Alpha course, but then they started a once a month meeting at their house. Shelly shares some details about her meeting: “People come to our house and park all over the lawn. We don’t have any fancy worship, just praise and worship played from my cell phone. Usually we play Bethel worship. People are falling out all over our house. Presbyterians and Methodists seniors are stuck to my kitchen floor! Legs are growing out and I’m teaching others how to do it. We now call it the Filling Station.”

These are some powerful testimonies of a student who has gone through the course and seen much breakthrough in her life and ministry.

Topic 3: Words of knowledge

Shelly said prior to the course she did not receive words of knowledge then once she took the course she realized that she was receiving them but did not know what they were. This response is fairly common where a student will not realize they are receiving them until they go through the course. Having completed the course words of knowledge are now coming more frequent and more accurate.

Topic 4: Relationship with God

Shelly said she started out in the course with an orphaned spirit not knowing who she was in Christ. She says: “I did not know who I was in Christ when I came into the course. Now I walk in humility, yielding myself to the Lord walking in total dependence on Him. It is through Global and the classes that I got this, not my church.” Shelly testifies in many ways how her relationship with God has been better since she has gone through Physical healing one.

Interview #3 (Bill)

Bill has been a Christian for 40 years as he received Jesus into His life at age eleven. He grew up in the Assemblies of God in Kenya Uganda, then became part of a Vineyard church and now is a Missionary with Assemblies of God ministering in a Muslim country for ten years.

Topic 1: What is the reason you decided to take this course?

Bill explains “I had a growing hunger for more of God, a hunger to see breakthrough with the Muslim people and we believed that CHCP would help us get a breakthrough.”

Topic 2: Healing the Sick

Bill gets straight to the point on the topic of praying for the sick. He says “Before I took the course, I knew that God could heal, but not necessarily was God going to use me to do it. Before I took the course my and wife may have seen five people healed. Since I have taken the course, we have seen two hundred people healed and most of them

Muslim. Now people are getting to know us as people who pray for the sick. Muslims like to be prayed for and most don't mind you praying in Jesus name."

Bill shared with this researcher a testimony of a man coming into his office specifically to receive healing prayer. His big toe was in a lot of pain and asked Bill to pray. Bill prayed for his toe and the man said his toe was healed having no pain. The man walked out excited. Bill says he was excited because he admitted that he didn't think it would happen that fast.

Topic 3: Words of knowledge

When asked about his experience Bill said "Because of my background in the Vineyard Movement I knew what a word of knowledge was but wasn't sure if I had one or not. I could sense what God was doing but I don't know if I would call it a word of knowledge. As far as receiving a word of knowledge during the course, it was hit and miss for me."

The researcher knows from experience facilitating the course that students struggle receiving words of knowledge and the researcher would say they struggle more recognizing words of knowledge.

Topic 4: Relationship with God

When asked if his relationship with God had changed at all since taking the course, Bill responded: "When you pursue healing, you begin to trust God. It's like you are standing on a cliff saying, "OK God!" He has to come through or you're in trouble. It's the presence of God that makes the difference."

Interview #4 (Kelly)

Kelly was not raised in the church yet received Jesus as her Savior in the year 2005 on Valentine's Day. She is a member of a non-denominational 1500 member church.

Topic 1: What is the reason you decided to take this course?

In response, Kelly said: "It was a priority, I already made a decision to pursue God and be equipped. I wanted to be better equipped to heal the sick, I wanted to learn everything and be as equipped as possible."

As an added bonus to the interview Kelly shared her impartation experience where she received prayer from Randy at conference and was on the floor. At a Voice of the Apostles conference, she ended up having some alone time with Randy stating, "It was like I was receiving impartation while we walked. I cried all the way home. Healing accelerated after these experiences."

Topic 2: Healing the Sick

Kelly shared how she would look for what she called "homework" or people to pray for. In the course, they are assigned to pray for the sick as assignments and she is referring to this type of homework. She would pray for people, saying "It would feel like popcorn popping under my hands as I was praying and people got healed."

Kelly shared in her interview that some significant diseases have been healed and now her pastor is using her more in the healing ministry at their church. Now for any healing services put out to the community her pastor calls upon her to minister.

Topic 3: Words of knowledge

In response Kelly said "I would receive impressions at first, but I have really pursued God for words of knowledge and now I will get physical sensations for healing."

Topic 4: Relationship with God

In response Kelly said “I am now learning to partner with Holy Spirit. Now when I say come Holy Spirit, he does!” Kelly is now starting to speak at other churches. At the time of the interview she already had two invitations to come and speak.

Interview #5 (Jim)

Jim begins the first of four interviews through e-mail correspondence. He has been saved for eight years and is attending a non-denominational church.

Topic 1: What is the reason you decided to take this course?

In response Jim said, “Something Bill Johnson said sums it all up for me, “We need to invest in the unseen.” I was at a point where I wanted to be trained in praying for the sick. I went to the healing schools at Global and saw this as the next step. Spending the money was investing in the unseen realm for me. I’ve come to the place where it’s worth the money to me. Also I’d like to bring this into my church and I want to be prepared helping equip others.”

Jim is someone who understands commitment and sacrifice. It will cost time and money to grow in the supernatural. The researcher knows what it is to buy cd’s, mp3’s, books, and go to conferences in order to learn and grow in the love and power of God.

Topic 2: Healing the Sick

Jim shares his struggles when it comes to praying for the sick. He says,

I noticed when I don’t pray for someone when the Holy Spirit tells me to, I feel sad afterwards. I get wrapped up in my shopping or time constraints so I don’t always pray for others. But I was so encouraged this past weekend when this happened and afterwards I kept seeing the elderly lady with the cane sitting in the store in pain. I was encouraged because it weighed on me and I was sorry I hadn’t listened to the Lord and took the time to pray. The cool thing is I know

He'll give me another shot to love someone in this way. I don't ever want to just be able to walk by another disabled person without being moved to love them and pray for them!

There is a definite hunger in Jim and yet he shares his struggles to be consistent in what God has called him to. The researcher believes Jim represents the majority of the church who faces similar struggles.

Topic 3: Words of knowledge

This topic has been a struggle for many students that come into the course, but the information they learn in the course is priceless! When Jim was asked to discuss this topic he said:

It's been my biggest weakness... but growth too. My kids get them physically so I am thankful that we get to partner up and that God has given them a gift that is stronger than mine. Keeps me humble, dependent upon Him and us in unity for leaning on each other. We often say as a family, 'Whatcha get?' . . . meaning what did you hear the Lord say about this or that?

Topic 4: Relationship with God

Probably one of the greatest strengths in the course is helping students realize truths they have never known like Jim, not realizing that he can partner with Holy Spirit. Students continually have aha moments! When Jim was asked whether the course helped to strengthen his relationship with God he said, "I didn't realize that I don't really have a relationship with the Holy Spirit. I do with the Father and Jesus but not Holy Spirit. I came to the revelation that God is my authority, Jesus is my lover but Holy Spirit is my partner in doing the work of the Father and the helper in loving Jesus and His bride."

Interview #6 (Jill)

The researcher is amazed at how CHCP has impacted so many lives and here is just a few we are reviewing, there is so many more. Jill was saved 37 years ago and attends a Vineyard Church at present.

Topic 1: What is the reason you decided to take this course?

In response to this question Jill said,

My friend enrolled in the program in the spring of 2012 and I saw the noticeable impact of it in her life and ministry. In June of 2012 I went with Global Awakening's ministry trip to Mozambique. That opened me to further expectation of the accessibility of the healing ministry to us all. I had acquired plenty of head knowledge about healing over the years with little faith that I could walk in a measure of it, but through witnessing the transformation in my friend through CHCP, and even within myself while in Mozambique caused me to realize that there was more available than what I had experienced and I knew CHCP would be the place to turn to receive that further equipping and activation.

Topic 2: Healing the Sick

The researcher had Jill as a student and has kept in communication with her. She has since taken a trip to Mozambique and is hungry for God and to be used of Him.

When it came to the subject of healing the sick Jill said,

I was praying for the sick but with little tangible expectation or results. More from a position of head knowledge void of power or effectiveness. As a Spirit-filled believer, I knew Jesus still healed and so I would always pray—but I honestly lacked much expectation that He would move through me.

Topic 3: Words of Knowledge

When addressing this topic Jill says,

. . . there has been an evident increase. I never really understood words of knowledge in the context of healing before, so I didn't understand how to receive them or what to do with them. Through CHCP I was "forced" to get in touch with them. I realized that I often receive them physically, or through an impression or just a general knowing.

One benefit of CHCP is students are required to pray for the sick and they are required to receive words of knowledge. This “forces” them to step out of their comfort zone.

Topic 4: Relationship with God

When the researcher asked Jill what impact the course had on her relationship with God he said,

I am not sure if it is a direct correlation with the courses, or just the greater work that He is doing in me in general, but I have had an increased hunger and expectation for what I sense He wants to do. Through the course however, I have been forced to step into a hands-on type of study where my head knowledge has had to drop to my heart and experience. This has caused me to see and experience God in more of a real, present, intimate way. It has also caused me to enter into more of His heart for the sick, wounded and afflicted. Through these things I have seen and experienced a greater measure of His Fathers heart for me personally, as well as those I minister to. It has also caused me to come to terms with an orphan spirit/nature which has previously hindered my expectation level. So yes, there have definitely been some changes in my relationship with Him.

This kind of comment affirms that theoretical assignments and practical assignments in the course help to enhance one’s personal relationship with God.

Interview #7 (Joe)

Joe has been a Christian for 43 years and attends a Charismatic church.

Topic 1: What is the reason you decided to take this course?

In reply to this topic Joe says, “I would like to do seminars at different churches, thought certificate would be help and I wanted to increase my effectiveness in healing.”

When all courses are complete students will do a residency where they are required to teach others on video for review so certification would help open doors for Joe.

Topic 2: Healing the Sick

In response to this topic Joe said, “After one month of the first course, I had more results (healings) in one month than in the entire previous year. I attribute that to prayers of command and to putting myself out there I public more.” This is a pretty profound statement from a student who went through level 1 as is seeing more ‘results’ than before he took the course.

Topic 3: Words of Knowledge

Joe acknowledged that he did know that words of knowledge were before taking the course and that he was receiving them. He said that he continues to receive them but in a diversity of ways. He did specify in what ways he receives them.

Topic 4: Relationship with God

When Joe was asked about change in his relationship with God during and after course he said, “I feel more in touch with the Holy Spirit.” As an instructor of the course, the Holy Spirit becomes more real to students, there is more interaction, more seeking Him, and walking in partnership.

Interview #8 (Bob)

Bob has been saved for 33 years, attends a Baptist church, but says the church is really “Third Wave Evangelical.”

Topic 1: What is the reason you decided to take this course?

In response to this topic Bob says,

I found the content to be extremely relevant and interesting in relation to my current pastoral position. I felt I needed to do some more study and this course seemed more applicable than going to a traditional seminary or theological school. One of my main responsibilities is to train teams to do the ministries and I found CHCP to be perfect for training me to do the training! My church has seen the value in this program as well and has graciously agreed to pay my tuition.

For the researcher, this is the first time hearing about a church paying their pastor to take courses through CHCP, which is obvious this church sees the value of this type of training.

Topic 2: Healing the Sick

In sharing his experience before the course and after regarding the subject of healing the sick Bob says,

I was praying for the sick prior to taking this course, but not to the degree that I am now. My church has been on a journey in the past five years of growing in the supernatural which I've taken personally as well. I spent many years doing 'powerless' ministry, when I saw what could be done by partnering with the Holy Spirit I have never looked back. I pray for multiple people inside and outside the church every week. Part of that is my job, part of it just my desire to see people set free from sickness in every form.

Bob reveals in his comments that his praying for the sick has increased since taking the course another confirming testimony of the effectiveness of physical healing one.

Topic 3: Words of Knowledge

When asked about words of knowledge Bob says, "I would say my accuracy has increased as I am listening to God more. I have also become bolder in responding to very small, quiet words. Faith is spelled R.I.S.K. after all. Mostly, I have learned to trust God and I have been amazed at His faithfulness."

This is what the researcher is looking for during interviews that students are increasing in frequency and in accuracy. Bob shares how his accuracy has increased in regards to words of knowledge.

Topic 4: Relationship with God

When Bob was asked to discuss this subject he said,

I definitely feel closer to God as I am so dependent upon Him for my ministry. If the Holy Spirit is not present and working, I will accomplish very little of my ministry. Due to this, I have intentionally spent more intimate time with God, not just to do my job well, but because I see His goodness and faithfulness in my life and in those I minister to thus eliciting a response of love and gratitude toward Him.

For Bob, it is obvious that his relationship with God has changed in a positive way. The researcher, as a pastor, is encouraged by this testimony which gives further confirmation of the effectiveness of this course.

Summary

This project is to study the effectiveness of the four physical courses through CHCP. It is important to know whether a program like this is working. The surveys conducted reveal a slight decline in frequency and quantity from the pre-survey to the post-survey but in fairness, students have a heavy workload within the structure of the course and are assigned to only pray for eight people during the course. It is possible with the workload in the course along with students daily responsibilities, the majority of students may choose to just fulfill the assignments during the course limiting them to praying for eight people. Having said this, just to clarify, the surveys reveal a slight decline overall and not a significant decline as the main goal to provide students with effective training in the present to significantly impact their life and ministry for the future.

The questionnaires and interviews reveal significant data in determining effectiveness. Here is some of the fruit that came out of the questionnaires and

interviews. Students experienced more confidence in praying for the sick, they experienced an increase in results when praying for the sick, more confidence in hearing and giving words of knowledge, and they have experienced a closer relationship with God learning to partner with Holy Spirit. The overall data analysis suggests that Physical Healing One is an effective course with room for improvement.

CHAPTER SIX

REFLECTIONS, SUMMARY, AND CONCLUSION

Jesus set the bar when it comes to discipleship training and raising up a group of people who follow Him and obey His commands. If Jesus spent three and half years pouring His life into twelve men so they could continue the His work, the church ought to take notice and do likewise. The mission of Jesus involved a heavy emphasis on discipleship, it involved intensive field experience, all the while replicating as exactly as possible the charismatic mission of Jesus.¹ The CHCP was designed to train disciples to do the supernatural works that Jesus did and His disciples did, a training school where students learn to hear the voice of God and heal the sick and gain certification through the Apostolic Network of Global Awakening.

This chapter consists of the reflections for the researcher, a summary of the overall project, and conclusion.

Reflection

It was in a Doctor of Ministry peer session required by United Theological Seminary that gave life to this project. Randy Clark came into a peer session, sat down and announced some potential projects that students could do to help Global Awakening be more effective. Randy wanted to know if someone wanted to study the effectiveness

¹Ruthven, *What's Wrong*, 109.

of the Physical Healing Track offered through CHCP. The researcher jumped at the chance to help Randy and Global Awakening since both have been a blessing to the researcher and his family. It was in the Doctor of Ministry program that provided the opportunity and privilege of becoming an instructor for CHCP.

For the purpose of gaining insight in to the vision for CHCP, the researcher arranged a personal interview with Randy Clark. The first question pertained to the vision and how and when CHCP began. The interview about an hour as Randy Clark gave the researcher a wealth of information regarding how the program began, the integrity of the team that helped put it together, and where the program is headed. Once the interview was finished, Randy Clark turns to the researcher and begins to interview him! Randy was looking for encouragement from the researcher regarding testimonies that have been gained through the research so far. The researcher was able to bring him much encouragement and hope to bring more encouragement through this project's findings.

One of the many benefits of being an instructor for CHCP and conducting research on the program is being exposed to the reading material, to the video interviews, video teaching and the insights the students gain from them. It is like Christian recreation for the researcher because the students do the work for the researcher in a sense drawing out the gems (insights) from both the reading material and the videos. It is like the researcher gets the 'meat' of the material in the course without having to do all the work! It is a blessing and a privilege. It has been a wonderful journey learning more about Randy Clark and Global Awakening and the vision that is coming to pass.

This project has been rewarding because of the interaction with the students hearing of their progress and personal testimonies. Students will comment frequently that

they never thought that God would ever use them to heal the sick. There is a common feeling of inferiority among most students to the point they are shocked if someone actually gets healed when they pray. The student is as surprised as the one who was just healed. One of the strengths of the courses especially physical healing one is Randy Clark builds early on a strong foundation that God wants to use “lil ole me,” that no one has to be a spiritual giant to be used to heal the sick. Students come into the courses from so many theological backgrounds including but not limited to cessationists who believe that the power gifts of the Holy Spirit ceased with the death of the last apostle or the closing of the canon.²

The potential of the Physical Healing Track is significant as anyone in the world with a hunger to grow in the supernatural and an internet connection can enroll in the school. The program is not limited to any denomination or occupation but available to all. It is vitally important that the effectiveness of each course be measured through research such as this. There is a war between two kingdoms, the kingdom of darkness and the kingdom of light [Col. 1:13]. Accordingly, there are what the researcher would call,

²For example, Benjamin B. Warfield suggests four variations: 1) When the Apostolic Age passed (p.6); 2) When the last disciple to whom the apostles conferred a gift died (p. 23-24); 3) When the whole knowledge of God designed for the saving health of the world had been incorporated into the living body of the world's thought (p. 26); 4) When the revelation of God in Christ had taken place and had become in Scripture and the Church a constituent part of the cosmos (p. 27). *Counterfeit Miracles* (Carlisle, PA: The Banner of Truth Trust, 1976).

Douglas Judisch, writing some sixty years after Warfield, gives five factors or dates for the cessation of tongues: 1) In AD 70 with the destruction of the temple (p. 43); 2) With the death of John, the last apostle (p. 49); 3) Shortly after John's death (p. 63); 4) When the apostles' last charismatic disciple died (p. 76) and, 5) When the Christian matured in the faith; for Paul it was prior to his writing of 1 Corinthians in (AD 54) (p.83).

Thus Judisch suggests five different dates for the end of tongues that range from AD 54 to sometime in the second century. He suggests that in these five dates are two kinds of cessation, the cessation of distribution, and the cessation of operation, but does not define one specific cessation point. *An Evaluation of Claims to the Charismatic Gifts* (Grand Rapids: Baker Book House, 1978). Cited in Robert Graves, “That Glorious Day When Tongues Are Not Needed. Until then . . . Part 1 of 2” in <http://www.pneumafoundation.org/resources/articles/rwgraves007a.pdf>

“casualties,” or “prisoners of war” who are inflicted with sickness and disease. Now there are a diversity of reasons why someone may get sick and that is too big a subject to get into at this point, but God has empowered us to set people free to follow His example, “. . . how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10:38). Believers are to lay hands on “the sick” (Mk 16:18b) not be “the sick.” So it is very important that students in CHCP receive the best training possible.

Each course runs on an eight week cycle where assignments are given on a weekly basis. Assignments are to upload no later than midnight on Thursdays and Sundays. Reading assignments and video interviews are reviewed then students upload their insights or takeaways to the discussion area so that the instructor and students can read and comment on. This stimulates discussion which helps to enhance learning. The course is set up where interaction is highly encouraged with instructor and peers. The core textbook in Physical Healing One is Randy Clark’s *Team Ministry Training Manual* which has important teaching on the 5 Step Prayer Model and receiving words of knowledge. There are many more subjects in the manual, but these are two primary subjects that pertain to level one. Students are not only encouraged but required to pray with four people using the 5 Step Prayer Model and pray for four more people after receiving words of knowledge for healing.

Summary

The surveys for Physical Healing One indicate a slight decline in praying for the sick and receiving words of knowledge for healing and yet even though there was a slight

decline, praying for the sick, receiving words of knowledge remained consistent throughout the eight week cycle until the end of the course. This gives integrity to effectiveness of the program. Many students come into the program intimidated by the work load wondering how they are going to manage CHCP and life at the same time. This can bring a decline in praying for sick as students go through an adjustment period coming into the course.

The questionnaires revealed much pertinent data. Among twelve students, 100% of them are more confidence in praying for the sick and know that God wants to use them to do it. This is incredible data! Students declared in the questionnaires that praying for the sick would become a lifestyle from this day forward. The students agreed that the teaching in the course needs to get to the church at large and each student without hesitation said they would recommend the course to anyone and some already have.

The interviews revealed valuable information regarding *why* students made a decision to spend the time and money to take the course, valuable information regarding their progress and confidence in pray for the sick. Students revealed that receiving words of knowledge for healing is a weaker area for many. One can see why words of knowledge for healing would be weaker area than praying for the sick. In most cases, the pray-er may notice visually what the problem is and pray for them or a sick person especially in the context of a church or conference would willingly come up for prayer, whereas words of knowledge is not that easy as students are trying to discern whether they are healing from God or not. Just about every student revealed their relationship with God improved as a result of taking the course. The interviews were priceless in that students had the freedom to veer off into other subjects revealing more pertinent data

even powerful testimonies. In the interviews the researcher could sense emotion like passion and a heart of gratitude in the person as they expressed their heart concerning the course. This speaks volumes about effectiveness!

Conclusion

This project reveals that while Physical Healing One is an effective course for training to disciples to healing the sick, every program has room for improvement. Some suggestions that came from students interviewed was to have the 5 Step Prayer model assignment and the “words of knowledge” assignments spread out through the course from beginning to end so that students can be encouraged early on in the course and not at the end. Some students have been discouraged early and midway through the course and could have used some encouragement instructor and peers earlier in the course. Another suggestion from students in the interviews is at least one Skype session with instructor one on one as the students reported that they “really” enjoyed the interaction with the researcher in the interview process.

It is suggested by the researcher that the goals of each CHCP level be spelled out according to the usual accreditation standards, namely, that each goal be measurable and observable. It is hope that each goal achieves a skill that did not exist to the level it had been before the beginning of the course.

Though the data are insufficient to draw significant conclusions, they may indicate at the “higher” levels and inverse relationship of instruction in the CHCP materials and effectiveness in healing. If so, this would be consistent with a general sense of the effectiveness of seminary training for ministry. Could it be that this is an

example of the power of intellectualizing a subject to death, in which, subtly, the value of understanding a subject substitutes for the actual ministry practice? Clearly, the CHCP can benefit from further study in this area.

Overall, it is the conviction of this researcher that the CHCP is truly groundbreaking in its serious and practical approach to developing a healing ministry. A refined version that includes required research data from students that spells out its measurable outcomes clearly in order to maintain focus for the instruction and practice, and can credibly be used as a formal certification program superior to that of the currently accepted New Age programs for hospitals, can be even more useful to the Kingdom of God.

APPENDIX A
SURVEY QUESTIONS

Physical Healing Track

1. How many sick people have you personally prayed for in the last two months?
2. How many sick people were healed 100 % when you prayed for them?
3. How many sick were 80% healed when you prayed for them?
4. How many sick people received improvement when you prayed for them?
5. How many words of knowledge have you received for healing?
6. How many people were 80% healed after you received a word of knowledge?
7. How many people were 100% healed after you received a word of knowledge for healing?
8. How many people received improvement after you received a word of knowledge for healing?
9. How many times have you had to address a demon to bring people healing?
11. How many times have you applied the 5 step prayer model to bring healing to the sick?
11. How many times have you prayed for the sick in public?
12. How many times have you prayed for the sick in Church?

Male _____ Female _____ Age _____

1. How did you hear about the Christian Healing Certification Program?
2. What are the reason(s) you decided to spend the money and take the time to take this course?
3. Can you share some 'insights' that you never knew before taking this course?
4. Have you ever considered praying for the sick before taking this course?
5. Has your confidence in praying for the sick increased after taking this course? (Please briefly explain)
6. Will praying for the sick become a lifestyle for you now that you have finished the course?
7. Do you think the overall teaching(s) in this course needs to get to the church at large?
8. Before taking this course, have you ever received a word of knowledge for healing?
9. Have you received words of knowledge for healing during the course?
10. Has there been a change in your beliefs since taking this course?
11. Are there any changes you are going to make in your life as a direct result of taking this course?
12. Would you personally be willing to recommend this course to others?
13. Will you be going on to Physical Healing 2? (Why or Why not?)

1. How long have you been a Christian?
2. What 'stream/denomination' are you a part of?
3. Tell me about your 'context' (Employment/ministry) before taking the course(s).
4. How did you hear about the Christian Healing Certification Program?
5. What caused you to spend the time and money to take the course(s)?
6. Were you praying for the sick before taking the course(s)?
If no, Why not? If yes, Why?
7. Have you found that praying for the sick increased in your life after taking the course(s)?
8. Did you know what a word of knowledge was before taking the course?
9. Were you receiving words of knowledge before taking the course?
10. Has there been a change in how you receive words of knowledge and the number of word of knowledge you receive?
11. What course level are you at now and do you intend to finish all 4 Tracks?
(Why or Why not)
12. Have there been any changes in your relationship with God since you've taken the course(s)?
13. What changes happened since taking the course(s)?
14. Have there been any changes in your context since you've taken the course(s)?
15. What are some "insights" from the course(s) that have become part of you, and "insights" you will never forget?
16. What main benefits do you see in these courses (so far) for your life and ministry?
17. Are there any changes you would make the course(s)?

APPENDIX B

RANDY CLARK INTERVIEW QUESTIONS

Personal Interview with Randy Clark

1. When and how did the vision begin?
2. What are the different professional backgrounds coming into CHCP?
3. What are the Primary goals for CHCP?
4. What are the different denominations coming into CHCP?
5. Where do you see CHCP 10 years from now?

APPENDIX C
SURVEY RESULTS

Physical Healing 1

Total Participants Pre-Survey = 49

Total Participants Post Survey = 49

The Pre and Post percentages represent the number of participants that fall into each numeric bracket. The last column on the right represents the difference between the pre and post survey results giving a + or – symbol depending on whether the percentage went up or down.

1. How many sick people have you personally prayed for in the last two months?

Number Scale	Pre	Post	Difference
1-5	7.84%	14.29%	+ 82.27 %
6-10	15.69%	26.53%	+ 69.09 %
11-15	13.73%	8.16%	- 40.57 %
More	62.75%	51.02%	- 18.69 %
None	0%	0%	0%

2. How many sick people were healed 100 % when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	54.72%	53.06%	- 3.03%
6-10	20.75%	12.24%	- 41.01 %
11-15	9.43%	8.16%	- 13.47%
More	9.43%	10.20%	+8.17%
None	5.66 %	16.33%	+ 188.52%

3. How many sick were 80% healed when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	54%	42.86%	-20.63 %
6-10	12%	24.49%	+104.08 %
11-15	12%	6.12%	- 49%
More	18%	14.29%	- 20.61 %
None	4%	12.24%	+ 206%

4. How many sick people received improvement when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	49.06%	48.94%	- 0.24 %
6-10	5.66%	14.89%	+163.07%
11-15	11.32%	10.64%	- 6.01%
More	32.08%	23.40%	- 27.06 %
None	1.89%	2.13%	+12.70 %

5. How many words of knowledge have you received for healing?

Number Scale	Pre	Post	Difference
1-5	38.46%	44.68%	+16.17 %
6-10	11.54%	31.91%	+176.52%
11-15	15.38%	14.89%	- 3.19 %
More	3.85%	2.13%	- 44.68 %
None	30.77%	6.38%	- 79.27%

6. How many people were 80% healed after you received a word of knowledge?

Number Scale	Pre	Post	Difference
1-5	50%	58.14%	+16.28 %
6-10	6%	20.93%	+248.83%
11-15	2%	0 %	-100%
More	6%	2.33%	- 61.17%
None	36%	18.60%	- 48.33%

7. How many people were 100% healed after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	39.22%	59.09%	+ 50.66 %
6-10	3.92%	4.55%	+16.07 %
11-15	3.92%	0%	- 100%
More	3.92%	2.27%	- 42.09 %
None	49.02%	34.09%	- 30.46 %

8. How many people received improvement after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	46.15%	58.70%	+ 27.19 %
6-10	7.69%	15.22%	+ 97.92 %
11-15	1.92%	6.52%	+ 239.58%
More	9.62%	4.35%	- 54.78 %
None	34.62%	15.22%	- 56.04 %

9. How many times have you had to address a demon to bring people healing?

Number Scale	Pre	Post	Difference
1-5	43.14%	42.55%	- 1.37 %
6-10	5.88%	10.64%	+ 80.95 %
11-15	5.88%	4.26%	- 27.55%
More	3.92%	4.26%	+ 8.67 %
None	41.18%	38.30%	- 6.99 %

10. How many times have you applied the 5 step prayer model to bring healing to the sick?

Number Scale	Pre	Post	Difference
1-5	50.94%	34.04%	- 33.18 %
6-10	9.43%	21.28%	+ 125.66%
11-15	7.55%	15.89%	+ 110.46%
More	18.87%	25.53%	+ 35.29 %
None	13.31%	4.26%	- 67.99 %

11. How many times have you prayed for the sick in public?

Number Scale	Pre	Post	Difference
1-5	39.62%	41.30%	+ 4.24%
6-10	13.26%	19.57%	+ 48.15%
11-15	11.32%	4.35%	- 61.57%
More	18.87%	17.39%	- 7.84%
None	16.98%	17.39%	- 2.41%

12. How many times have you prayed for the sick in Church?

Number Scale	Pre	Post	Difference
1-5	26.42%	18.75%	- 29.03%
6-10	11.32%	25%	+120.85%
11-15	9.43%	4.17%	- 55.78%
More	47.17%	45.83%	- 2.84%
None	5.66%	6.25%	+10.42%

Physical Healing 2

Total Participants Pre-Survey =14

Total Participants Post Survey =9

The Pre and Post percentages represent the number of participants that fall into each numeric bracket. The last column on the right represents the difference between the pre and post survey results giving a + or – symbol depending on whether the percentage went up or down.

1. How many sick people have you personally prayed for in the last two months?

Number Scale	Pre	Post	Difference
1-5	7.14%	0%	-100%
6-10	14.29%	0%	-100%
11-15	25.57%	22.22%	-13.10%
More	50%	77.78%	+55.56%
None	0%	0%	0%

2. How many sick people were healed 100 % when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	57.14%	33.33%	-41.67%
6-10	14.29%	33.33%	+133.24%
11-15	9.43%	8.16%	-13.47%
More	7.14%	11.11%	+55.60 %
None	7.14%	11.11%	+55.60%

3. How many sick were 80% healed when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	57.14%	22.22%	-61.11%
6-10	21.43%	22.22%	+3.69%
11-15	7.14%	22.22%	+211.20%
More	7.14%	33.33%	+366.81%
None	7.14%	0%	-100%

4. How many sick people received improvement when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	38.46%	0%	-100%
6-10	15.38%	33.33%	+116.71%
11-15	15.38%	22.22%	+44.47 %
More	23.08%	44.44%	+92.55%
None	7.69%	0%	-100%

5. How many words of knowledge have you received for healing?

Number Scale	Pre	Post	Difference
1-5	56.85%	11.11%	-80.46%
6-10	7.69%	11.11%	+44.47%
11-15	7.69%	44.44%	+477.89%
More	30.77%	11.11%	-63.89%
None	0%	22.22%	

6. How many people were 80% healed after you received a word of knowledge?

Number Scale	Pre	Post	Difference
1-5	71.43%	37.50%	-47.50%
6-10	7.14%	12.50%	+75.07%
11-15	0%	12.50%	
More	0%	12.50	
None	21.43%	25%	+16.25%

7. How many people were 100% healed after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	61.54%	55.56%	-9.72%
6-10	7.69%	11.11%	+44.47%
11-15	7.69%	11.11%	+44.47%
More	0%	0%	0%
None	23.08%	22.22%	-3.73%

8. How many people received improvement after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	28.57%	25%	-12.50%
6-10	14.29%	25%	+74.95%
11-15	14.29%	12.50%	-12.53%
More	14.29%	12.50%	-12.53%
None	28.57%	25%	-12.50%

9. How many times have you had to address a demon to bring people healing?

Number Scale	Pre	Post	Difference
1-5	42.86%	33.33%	-22.24%
6-10	7.14%	0%	-100%
11-15	14.29%	11.11%	-22.25%
More	14.29%	44.44%	+210.99%
None	21.43%	11.11%	-48.16%

10. How many times have you applied the 5 step prayer model to bring healing to the sick?

Number Scale	Pre	Post	Difference
1-5	15.38%	0%	-100%
6-10	23.08%	11.11%	-51.86%
11-15	15.38%	22.22%	+44.47%
More	44.16%	66.67%	+50.97%
None	0%	0%	

11. How many times have you prayed for the sick in public?

Number Scale	Pre	Post	Difference
1-5	42.86%	0%	-100%
6-10	14.29%	44.44%	+210.99%
11-15	28.57%	33.33%	+16.66%
More	7.14%	22.22%	+211.2%
None	7.14%	0%	-100%

12. How many times have you prayed for the sick in Church?

Number Scale	Pre	Post	Difference
1-5	28.57%	22.22%	-22.23%
6-10	28.57%	0%	-100%
11-15	14.29%	0%	-100%
More	28.57%	77.78%	+172.24%
None	0%	0%	

Physical Healing 3

Total Participants Pre-Survey = 6

Total Participants Post Survey = 4

The Pre and Post percentages represent the number of participants that fall into each numeric bracket. The last column on the right represents the difference between the pre and post survey results giving a + or – symbol depending on whether the percentage went up or down.

1. How many sick people have you personally prayed for in the last two months?

Number Scale	Pre	Post	Difference
1-5	0%	0%	
6-10	0%	0%	
11-15	0%	25%	+100%
More	100%	25%	-75%
None	0%	0%	

2. How many sick people were healed 100 % when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	37.50%	75%	+100% +
6-10	12.50%	25%	+100% +
11-15	25%	0%	-100%
More	25%	0%	-100%
None	0%	0%	

3. How many sick were 80% healed when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	12.50%	25%	+100%
6-10	12.50%	0%	-100%
11-15	12.50%	50%	+300%
More	62.50%	25%	-60%
None	0 %	0%	

4. How many sick people received improvement when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	12.50%	25%	+100%
6-10	0%	0%	
11-15	25%	50%	+100%
More	25%	0%	-100%
None	0%	25%	

5. How many words of knowledge have you received for healing?

Number Scale	Pre	Post	Difference
1-5	25%	25%	-0%
6-10	0%	0%	
11-15	25%	50%	+100%
More	50%	25%	-100%
None	0%	0%	

6. How many people were 80% healed after you received a word of knowledge?

Number Scale	Pre	Post	Difference
1-5	50%	25%	-50%
6-10	25%	50%	+100%
11-15	25%	0%	-100%
More	0%	0%	
None	0%	25%	+100%

7. How many people were 100% healed after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	50%	75%	+50%
6-10	12.50%	0%	-100%
11-15	12.50%	0%	-100%
More	12.50%	25%	+100%
None	25%	25%	-0%

8. How many people received improvement after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	50%	75%	+50%
6-10	37.50%	0%	-100%
11-15	0%	0%	
More	12.50%	25%	+100%
None	0%	0%	

9. How many times have you had to address a demon to bring people healing?

Number Scale	Pre	Post	Difference
1-5	25%	50%	+100%
6-10	37.50%	0%	-100%
11-15	0%	0%	
More	25%	25%	0%
None	12.50%	25%	+100%

10. How many times have you applied the 5 step prayer model to bring healing to the sick?

Number Scale	Pre	Post	Difference
1-5	0%	0%	0%
6-10	12.50%	0%	-100%
11-15	12.50%	25%	+100%
More	75%	75%	0%
None	0%	0%	0%

11. How many times have you prayed for the sick in public?

Number Scale	Pre	Post	Difference
1-5	25%	25%	0%
6-10	25%	25%	0%
11-15	0%	25%	+100%
More	50%	0%	-100%
None	0%	25%	+100%

12. How many times have you prayed for the sick in Church?

Number Scale	Pre	Post	Difference
1-5	0%	0%	
6-10	12.50%	0%	-100%
11-15	0%	25%	+100%
More	87.50%	75%	-14.29%
None	0%	25%	

Physical Healing 4

Total Participants Pre-Survey = 6

Total Participants Post Survey = 6

The Pre and Post percentages represent the number of participants that fall into each numeric bracket. The last column on the right represents the difference between the pre and post survey results giving a + or – symbol depending on whether the percentage went up or down.

1. How many sick people have you personally prayed for in the last two months?

Number Scale	Pre	Post	Difference
1-5	0%	0%	
6-10	0%	0%	
11-15	25%	0%	-100% -
More	75%	100%	+33.33% +
None	0%	0%	

2. How many sick people were healed 100 % when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	75%	16.67%	-77.77%
6-10	25%	16.67%	-33.32%
11-15	0 %	0%	
More	0%	66.67%	
None	0%	0%	

3. How many sick were 80% healed when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	25%	14.29%	-42.84%
6-10	0 %	0%	
11-15	50%	28.57%	-42.86%
More	25%	57.14%	+128.56%
None	0%	0%	

4. How many sick people received improvement when you prayed for them?

Number Scale	Pre	Post	Difference
1-5	25%	0%	-100%
6-10	0%	0%	
11-15	0%	14.29%	
More	75%	85.71%	+14.28%
None	0%	0%	

5. How many words of knowledge have you received for healing?

Number Scale	Pre	Post	Difference
1-5	25%	0%	-100%
6-10	0%	0%	
11-15	50%	42.96%	-14.08%
More	25%	57.14%	+128.56%
None	0%	0%	

6. How many people were 80% healed after you received a word of knowledge?

Number Scale	Pre	Post	Difference
1-5	25%	28.57%	+14.28%
6-10	50%	0%	-100%
11-15	0%	57.14%	
More	0%	14.29%	
None	25%	0%	-100%

7. How many people were 100% healed after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	75%	14.29%	-80.95%
6-10	0%	14.29%	
11-15	0%	14.29%	
More	0%	28.57%	
None	25%	28.57%	-14.28%

8. How many people received improvement after you received a word of knowledge for healing?

Number Scale	Pre	Post	Difference
1-5	75%	0%	-100%
6-10	0%	16.67%	
11-15	0%	50%	
More	25%	16.67%	-33.32%
None	0%	16.67%	

9. How many times have you had to address a demon to bring people healing?

Number Scale	Pre	Post	Difference
1-5	50%	42.86%	-14.28%
6-10	0%	0%	
11-15	0%	28.57%	
More	25%	28.57%	+14.28%
None	25%	0%	-100%

10. How many times have you applied the 5 step prayer model to bring healing to the sick?

Number Scale	Pre	Post	Difference
1-5	0%	0%	
6-10	0%	0%	
11-15	0%	14.29%	
More	25%	85.71%	+242.84%
None	75%	0%	-100%

11. How many times have you prayed for the sick in public?

Number Scale	Pre	Post	Difference
1-5	25%	14.29%	-42.84%
6-10	25%	0%	-100%
11-15	25%	14.29%	-42.84%
More	0%	71.43%	
None	25%	0%	-100%

12. How many times have you prayed for the sick in Church?

Number Scale	Pre	Post	Difference
1-5	0%	0%	
6-10	0%	0%	
11-15	25%	0%	-100%
More	75%	100%	+33.33%
None	0%	0%	

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